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MRS. MARY ABIGAIL TAYLOR

# THE HISTORIC MEANING OF PROPHECY

BY  
MRS. MARY ABIGAIL TAYLOR



And Jehovah answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: tho it tarry, wait for it; because it will surely come, it will not delay.

—HABAKKUK 2: 2, 3.

To everything there is a season, and a time to every purpose under the Heaven.—ECCLESIASTES 3: 1.

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## Preface

I OWE no apology for taking up a work that I believed to be of God's appointment; yet it is proper to explain how I was led to undertake it.

Very early in life, even when a mere child, I began to feel an intense desire to understand the meaning of prophecy. As soon as I was able to read I read the Bible thru from Genesis to Revelation. Later I read everything I could get that was supposed to throw any light upon the revelations of the Bible. I gave my heart to God in my fifteenth year, was honored by the Holy Spirit of adoption, took up my cross, and became a follower of Jesus; and from that time and on my desire for the knowledge of God and His Word was intensified.

About the time I completed my forty-fourth year I laid all on the altar for Christ, and answered the call of the Holy Spirit by laying aside all secular matters as soon as I could so arrange, and taking up the study of the Holy Scriptures. About four and a half years later I surrendered myself into the hands of God, to be used by Him in whatever way He should see best; and was again honored by the Holy Spirit, who empowered me for the work in which I have since been engaged, as a student of the Bible along prophetic lines.

I took up the study of prophecy, not from other writers' works, but from the Bible itself. I began with the plan of prophecy, believing that to be the key to the solution of its mysteries. In a general sense I perceived a seven-

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day plan, and later the plan of the four great cycles. I then took up successively the study of the prophecy of Christ, and John's Revelation, and the Book of Daniel, and outlined and paraphrased all the Old Testament books of prophecy, after carefully comparing prophecy with prophecy and book with book; and also made a general outline of the four great cycles, and located the four 1,260-day cycles. After years of patient and persevering study in the exercise of the gift of God I succeeded in filling out the outline of the plan and in describing the various prophetic eras as the Bible reveals them. The plan and arrangement of the world cycles were more than a discovery to me: God opened my eyes, and I saw.

I found it necessary to pay strict attention to the prophetic meaning of the various minor cycles that appeared in the plan, to the allegorical language with which the Bible abounds, and to the prophetic dates. In a sense, I was translating the Bible, not from the Hebrew or Latin or Greek, but from the best English versions translated from the original text and from the parabolic language of prophecy into plain English.

It would require the writing of a very large volume to show how I obtained the prophetic links one by one, and how the prophetic viewpoints were obtained, and the dates of the various prophetic eras. Had I even given the references in full, there would be such a profusion of them as to be confusing to the reader. I have therefore given a condensed outline of the books of prophecy in the forepart of the work, and a prophetic schedule; also some chronological outlines and an Illustrated Plan of the age.

After the best that can be done, it will require patient and persevering study to enable any one to understand prophecy. A treatise on science can not of itself make any one scientific who has not the faculty for understanding

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it, nor the inclination for study; and it is equally true that a treatise on prophecy can not of itself give any one skill to understand the revelations of the Bible. This work should be used as a handbook for the study of revelation; therefore keep a Bible at hand while reading it. Also study the outlines, and refer to them frequently, to see what part of the world's age you are reading about.

The greater portion of the prophecies by far refer to the coming 1,260-day cycle, which is the era that contains the seven trumpets. John is the only prophet who mentions the seven seals and the seven trumpets; but the Old Testament prophets also wrote about those eras that John describes. The seven seals and the seven trumpets extend from the beginning of the Christian era to the beginning of the Millennial era. Prophecy is most profuse upon the sixth seal and sixth trumpet. Some prophets describe the progress of the Church, others describe the progress of Gentile dominion in the powers of the world, and others describe the progress of Antichrist, the minor prophets generally dwelling upon some particular eras. The major prophets describe the Church, the world powers, and the Antichrist by turns. The Bible method has been observed in this work by giving a description of the two spiritual powers in separate chapters.

These are the best general suggestions that can be given, except the one most important of all, and that is the aid of the Holy Spirit. The person who reads prophecy as he reads history fails to apprehend it as a revelation from God. But it is even more than that: it is a revelation of God; for that is the purpose of inspired revelation.

The style of the Old Testament writers is usually poetic, while John's revelation is dramatic. The language of prophecy is highly figurative; and the figures chiefly employed are types and symbols, allegories, and the prophetic

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use of nearer historic circumstances to describe analogous circumstances of a later time. There is a general harmony among the Bible writers in the use of symbols, so that when different writers employ the same symbol it is to be understood in a similar interpretation. This uniformity is to be accounted for in the reason that any one who was inspired to receive revelations from God was also gifted with an insight into the writings of other inspired men.

The prophetic writings abound in visions, which was the way usually employed by God for giving revelations to men; and such revelations were given thru inspired prophets of a superior type, who were empowered to speak as the oracles of God. For that reason they were often honored with supernatural power, which they exercised at the word of God in performing miracles or signs; altho these were not considered necessary for the credulity of a prophet. A true prophet would not contradict any word that God had already given, and the surest evidence of His authority was in the fulfillment of His words (Deut: 13:1-3; Jer. 28:9). For that reason many of their prophecies had a nearer and typical fulfillment as the seal of their authority, while the more remote and important circumstances of which they wrote would not be fulfilled for many centuries later.

The Old Testament prophets employed the circumstances and events of the era of the kingdoms of Israel and Judah to outline in type that later era of the latter days in which the kingdom of heaven should be set up. In their literal and typical interpretation they would seem to be a strangely confused and incoherent collection of prophecies, because preference is given to the antitype; but in the light of the higher interpretation they give a beautiful and orderly outline of those times they are intended to de-



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scribe. Such a method of revelation could not have been conceived by the mind of man: it was the mind of God.

There is one important feature of prophecy that should not be overlooked. The wisdom of God saw that two captivities would be necessary in order to correct Israel of their errors and backslidings, and that the lesson would have to be repeated in His Church of a later time. The two captivities referred to are the Egyptian captivity and the double captivity of Assyria and Chaldea; and those three great world powers of Israel's captivity are types in prophecy of three great Antichrist powers, that should be instrumental in leading the Church into captivity. Egypt, Assyria, and Chaldea are the prophetic titles of those three forms of Antichrist, and their prophetic synonyms are Sodom, Nineveh, and Babylon.

Israel never became an independent nation until after the Egyptian captivity; and Christianity never rose in power, free from Romish trammels, until after the Reformation. The Apostolic era was the formative period of Christianity; and the long, dark night of the Church's Egyptian captivity was under the Papal power of Rome. After the Reformation the Church found a home in the wilderness of America, and the founding of the free American government of the United States gave to Protestantism a veritable Canaan. The two great Antichrist powers that are to be instrumental in the Church's future captivity have not yet appeared in the world. To that important era to which they belong do the prophecies of the Bible chiefly apply.

The prophetic scope varies with the different prophetic writers; but the greater number by far dwell upon the era of the seven trumpets. The scope of Daniel extends from the time of the power of Babylon to the beginning of the Millennial era. The scope of John extends from

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the beginning of the Christian dispensation to the end of this age of the world. The scope of Isaiah's prophecy extends from the closing part of the fifth seal to the Sabbatic era. The other prophetic writers are more limited in scope and less general in character, each one presenting some particular features of the era of which he writes.

Daniel's prophecy, which starts at the earliest point, reveals the origin of Antichrist, and each successive vision is a progressive revelation of that Satanic power. John gives a general outline of the full era of Christianity and describes the progress of both Antichrist and the Church. Isaiah's attention is directed chiefly to the progress of Christianity and Jewry, the two religious powers that are to be instrumental in developing the true Messianic idea.

An Antichrist defection of the Jews has been predicted, altho it is hard to understand. Following up the prophetic circumstances, it can be seen to have its origin in the fraternal recognition that the two older forms of Antichrist shall extend to them in the era of the fourth trumpet, such recognition predisposing them to favor those two Antichrist powers until they will at length recognize the claims of an Antichrist Messiah. Wherever the spiritual adultery of the Jews is described in Old Testament prophecy it refers prophetically to that era of Antichrist defections, and which will begin in the fourth trumpet and continue until the Jewish Reformation of the sixth trumpet.

A prophetic viewpoint is the period of which the writer speaks in the present tense, and from which he speaks prospectively or reflectively of the circumstances of which he writes. Prophetic writers often change their viewpoint from time to time, and it is necessary to carefully note the period to which the prophetic circumstances under consideration belong, in order to understand the language of imagery which is so frequently employed. The Bible

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abounds in allegories, enigmas, and other figures of speech, and also contains some beautiful charades. There are many prophetic hints, and all prophetic eras are distinctly dated and clearly outlined.

In the language of prophecy, heaven stands for the spiritual or gospel dominion, the sphere of the Church: the earth stands for the legal dominion, the sphere of the government: the sea stands for the non-political world: and the pit or abyss means anarchy. The sun as the world's greater light is the symbol of the gospel: and the moon as the world's lesser light is the symbol of the law. The stars are the leading lights of the Church, in its noted and eminent men. In prophecy the temple stands for Jewry, the temple in heaven for Christianity; and the temple of God means the Church universal.

MARY ABIGAIL TAYLOR.



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# THE HISTORIC MEANING OF PROPHECY

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## CHAPTER I

### The Plan of Prophecy

#### A GENERAL VIEW

THE Bible is not a history of the world in the ordinary sense, but it gives an outline of the plan of the world, from the beginning of the age of man to the end of the age.

The plan of creation as it is given in the opening chapters of Genesis, is scientifically and historically true; but the figurative application is very clear, from the frequent use of the word day to denote a period of time (as in Job 19:25; Ezek. 30:2; John 6:44; 8:56; 9:4); in the allegorical meaning that Paul applies to the seventh day of creation in the third and fourth chapters of Hebrews; and in the revealed purpose of God to restore the world in the era called the New Creation, the world's Sabbatic era (Isa. 65:17; Rev. 21:1).

The prophetic teachings of the Bible have both a historic and a doctrinal meaning. It is the purpose here to present the historic meaning, beginning with the beautiful allegory of the creation, as it applies to the plan of the spiritual creation.

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The changes that took place upon our earth's surface while the world was preparing to be the abode of man are described as they would appear to one living upon the earth. There was no distinction of sea and land, and the surface of the earth was enveloped with heavy gases and vapors, thru which no ray of light could penetrate. When the vapors began to condense and clear away it began to be sufficiently light to make a distinction between night and day. Then the vapors began to ascend as clouds, leaving a firmament or expansion between the earth's surface and the clouds. The water then settled in the lower depressions, leaving part of the surface as dry land. Vegetable life then appeared; the earth yielding grass, herbs, and trees. The clouds began to clear away; and the sun, moon, and stars appeared. Then animated life in the lower forms began to appear in creatures adapted to water, as fishes and water fowl; then the higher forms of animated life, in creatures adapted to dry land. Man was created last, or when the world became fully adapted to the highest order of animated being.

### ALLEGORICAL PARAPHRASE

"In the beginning God created the heaven and the earth," the spiritual and the moral dominions. "The earth was without form and void." The chaotic era of our race was the antediluvian era, when there were no organized forms of society. "And darkness was upon the face of the deep." It was a long, dark night of moral and spiritual darkness. Man's ideas were so badly perverted that "every imagination of the thought of his heart was only evil continually."

After the flood of waters swept away the wicked race, and the world began to be peopled anew, "the Spirit of God moved upon the face of the deep," the masses of man-



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kind, to bring about order in His moral creation. "God said, Let there be light:" the world must have a knowledge of the truth. God called Abraham to be the founder of a nation, to whom He should commit His oracles, "to divide the light from the darkness," or make a moral distinction between right and wrong.

The placing of the firmament was the next period of creation. The firmament or expansion was the space which separated the waters or clouds above the earth from the waters beneath, and suggests the idea of sanctification. The godly should be separated and distinguished from the ungodly. The separation of the nation of Israel from all other nations, and placing them under a theocratic government, was the first step in that direction.

In the third period of creation another important distinction was made, and that was between the sea and the land, the sea being separated from the dry land. The earth or dry land in prophecy typifies the dominion of the government, while the sea typifies organized forms of society of a non-political character, and having no connection with the government. The two general classes of organized society would therefore be the political and the non-political. Grass and fruit are prophetic emblems of prosperity.

In the fourth period of creation the sun and moon, the greater and the lesser lights, and the stars appeared. The moral law as the lesser, and the gospel as the greater light, were given in the Jewish and Christian institutions. Many bright stars appeared, as the Old Testament prophets; and later the bright morning star, the Christ incarnate, and with Him a constellation of twelve stars, the apostles; and other stars that rose in the Apostolic era.

In the fifth day or period of creation animated life began to appear. The gospel is the power that quickens

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the moral creation into life; and the preaching of the gospel thruout the world is quickening men morally and spiritually in the present gospel day.

The sixth period of creation developed a higher form of animated life. Even so shall the moral creation be lifted up to a higher plane, both morally and spiritually, in the Messianic era, when the gospel of Christ shall be revealed in greater fullness of power in the world.

The seventh day of creation was the advent of man, who was created on the eve of that day. He was the crowning work of God, for whom the six days' work of preparation was made. The lifting up of the fallen race thru six successive eras will prepare the world for the seventh era of man, when the power of Christ thru His gospel shall fully restore their lost spiritual dominion to mankind.

We have viewed the world's creative week as an allegory of a finished spiritual creation; and since the day and night of each era is distinctly noted, it appears that the two spiritual powers of light and darkness, or good and evil, are to be revealed thru seven successive eras. Neither of the two powers is subject to any change of character; but their outward revelation is progressive. The night of Satan never ceases, and never will cease, until his kingdom shall be put down at its close. Each successive era reveals some special feature of that kingdom of darkness, some fuller manifestation of its character, and is sealed with the stamp of divine vengeance or God's indignation against sin.

The antediluvian era, when society was in its chaotic stage, was an era of anarchy and wickedness, and the entire race were swept away, with the exception of Noah and his family. After the flood of Noah the world was peopled anew under a different order of things. Life was

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greatly shortened, that the ideas and customs of each generation might not so much affect the generation succeeding it as to interfere with those changes for which the world was planned. Patriarchal government gradually gave way to general government. But the kingdoms of those times were grossly wicked; and the things charged against Sodom, where wickedness reached its climax, were pride, fullness of bread, and abundance of idleness; and they did not strengthen the hand of the poor and needy, and they were haughty, and committed abomination (Ezek. 16:49). The call of Abraham was the first step toward an institution of divine appointment, and God overthrew the cities of the plain in a storm of fire and brimstone.

The nations at length became corrupted thru idolatrous perversions, until worship was made to represent everything wicked and sensual. Moses was then sent to organize a theocratic government, in order to restore the true knowledge of God; and the nation of Israel were sent against the idolatrous nations of Canaan where wickedness was most rife, upon a war of extermination.

After the petty governments consolidated, and increased in power, they became oppressive. The Old Testament prophets testified against the tyranny of those times, and the cup of fury in the desolations of war passed from nation to nation, beginning with Israel.

The ceremonial law at length lost its true meaning to the Jews; and the opposition to righteousness of a divinely appointed institution that has grown corrupt was made manifest in the Jews when they killed the Prince of life, the Messiah of prophecy; and that crime was sealed by the siege and destruction of Jerusalem.

Paganized Christianity was a later Satanic development. Pagan Rome embraced Christianity, and then corrupted it. That era of Satan was a dark night, when

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people wandered from sea to sea, seeking the word of God, and could not find it, because it was taken from them. It was a night when no man could work, because of the fierce opposition of gospel truth; and the night of that dark age was sealed by the thirty years' war of Europe (A. D. 1618-1648).

The future revelation of Satan's kingdom will be distinguished for the opposition of Antichrist against the True Messiah at a time when the world shall be aspiring for the Messianic kingdom. It will be a long, dark night; but the word of prophecy teaches that it will be the end of Satan's kingdom, and the close of that era will be sealed by a thirty years' overthrow of the powers of darkness. After the Millennial era Satan will go out as a deceiver; but his attempt to bring the world back to anarchy will fail. His dominion in the world will have ended.

The light of the gospel day is continuous, like the darkness of the world's night. It is a "light that shineth in darkness, tho the darkness apprehendeth it not." The darkness exists thru the gospel eras, until the end of Satan's kingdom, but is more apparent during the eras of his power. That is also true of the light of the gospel. The light is in the world all the time, but is more apparent during the eras of gospel power.

In the world's night of anarchy the gospel was preached by Enoch and Noah. Abraham succeeded Noah as the world's leading representative of faithfulness to God. The establishment of the theocratic government of Israel was the beginning of organization for the dissemination of truth. The government of Israel was not a kingdom, and contained the idea of self-government. It was distinguished for equity and for the true worship of God, a divinely authorized code of laws and a divine instituted

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system of worship. After the times of the judges there arose an illustrious line of inspired prophetic writers, who taught that there would be a new era for the restoration of the race in what they called the last days, and the plan of salvation is outlined in their prophecies. That era of prophecy is distinguished for an insight into God's plan.

We now come to the beginning of the latter days of which the prophets wrote. The Savior of prophecy, the Son of God, was made manifest in the flesh and revealed to the world. He put an end to the Jewish sacrifices by the one perfect offering of Himself (Heb. 10:12); and the twelve apostles who followed Him founded the Christian institution. We learn from the prophecies of the Bible that the world shall be fully evangelized before the end of this gospel era. That time has not yet been fulfilled. We are living in the gospel day of Protestantism, which is noted for missionary activity, and before the day closes every nation of both hemispheres will have the gospel preached to them (Num. 14:21; Isa. 6:3).

In the future era of the seven trumpets Christ will be revealed in His Messianic character, and the distinguishing gospel features of that era will be the building up of a gospel Messianic institution, the correction of errors of doctrine and practice, and lastly a great Messianic victory for Christ.

That era will be succeeded by the Millennial era, when Christ shall exercise Messianic authority over the nations of the world, and will be distinguished for Christ's Messianic Kingdom.

The Sabbatic era will end this age, and will be distinguished for the new order of things and for the perfect restoration of the race.

## CHAPTER II

# The Prophecy of Christ

THE event of our Lord's prophecy concerning His coming to set up His kingdom, and of the end, or last era of the world preceding that time, was when the disciples called His attention to the building of the temple, and He replied that there should not be left one stone upon another that should not be thrown down. Before that He had wept over the city and foretold its destruction. It was on the first day of the week and after His triumphal entry into Jerusalem that He wept over the city; and it was on the third day following, as He and His disciples sat upon the Mount of Olives overlooking the city, that He delivered His prophecy.

The disciples supposed the destruction of Jerusalem to have some connection with the establishment of Christ's kingdom, hence they put the double question, "When shall these things be?" and "What shall be the sign of Thy coming and of the end of the world (or age)?" Our Lord adopts the usual style of prophecy and describes the circumstances connected with the destruction of Jerusalem to outline the events of a later time. The accounts of Matthew and Mark are almost verbatim, but Luke's account should not be confused with the other two; for, altho there is a general resemblance between the two prophecies, they were delivered at different times.

Luke reports our Lord's words which were uttered upon the spot, as they were looking at the temple; while

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Matthew and Mark report the words which He spoke in answer to the question they put to Him in private as they were seated upon the mount. In His first answer in the presence of the multitude He spoke of the tribulations and persecutions that were near at hand, and would culminate in the destruction of Jerusalem; but interwoven with those near events were prophetic glimpses of parallel circumstances that were in the distant future. In His prophecy on the Mount of Olives He launches out from the time of the false Christs at the beginning of the Christian era to the later rise of Antichrist and the era of the false Messiahs. The prophecy of Christ gives a general outline of the circumstances from the beginning of the Christian era until the time of His Messianic kingdom.

“Many shall come in My name.”

The prophecies of the Old Testament had been fulfilled so far as they apply to the Jewish dispensation, and the fullness of time had come for the Messiah to appear. The Jewish nation was subject to the power of Rome, and they desired to throw off the iron yoke which that government had imposed upon them. The Jews expected the Christ to be their King, and believed that thru Him the kingdom would be restored to Israel. That phase of the Jewish mind even appeared in the interrogation of the disciples after the Lord's resurrection, when they inquired, “Wilt Thou at this time restore the kingdom unto Israel?” The Jewish people believed that the Christ would establish and perpetuate the independence of the Jewish nation. What else could they understand of the kingdom of heaven, since Israel was the nation chosen of God, and the Christ was to be of the royal line of David, whose kingdom would be an everlasting kingdom?

When John began to preach, his great spiritual power caused all men to muse in their hearts whether he were

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the Christ or no. The Pharisees sent to ask him about the matter, and would have readily followed him had he offered to take the kingdom and free them from the Romans. John said he was not the Christ, but that One much greater than himself should come after him; and the burden of his preaching was, "Repent; for the kingdom of heaven is at hand." Whom could he mean but the Christ? That was what they wanted; for they supposed the kingdom of heaven to mean the kingdom of Israel; and multitudes confessed their sins and were baptized.

But John's rejection of the Pharisees, who did not recognize their need of repentance, caused them to reject him; and later they also rejected the One of whom he bore witness. The time was ripe for a revolt against the Romans, and the Lord's predictions concerning that time have been fulfilled. Many false Christs arose, and the Jews' obstinacy and perseverance in resisting Romish authority was based upon their desire to establish a Messianic kingdom according to their own ideas.

"There shall be wars and rumors of wars, nation rising against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes. All these are the beginning of sorrows," or throes of the New Creation.

The records of the early centuries of Christendom are largely composed of such circumstances as the above clause describes. Old empires went down, and new ones rose; and there have been eras of violent physical and political disturbances thruout the world in general. But the era of wars, famines, and desolations foretold in prophecy is to be at the time of the near approach of the Millennial era. Note the formidable army John introduces in his prophecy of the sixth trumpet.

"Then shall they deliver you up to be afflicted, and



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shall kill you: and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold."

The disciples of our Lord drank largely of the cup of persecution, and the Church after them drank of it to the dregs. The apostles saw causes working even in their day which would eventually bring about such circumstances as the above paragraph of prophecy describes. The mystery of iniquity began to be revealed in the dark age of the Papacy; and prophecy foretells another perilous time, answering to the same general description, in the era to which the false prophet of John's prophecy belongs.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

This is an era of great missionary activity; and missionary zeal is the life of the Church. Wherever the gospel goes, it carries with it the advantages of education and civilization; and all the world must be evangelized before the end of this dispensation. But there will be another missionary era before the Millennial era shall begin (Rev. 14:6), and to that gospel of the kingdom the prophecy more directly applies. The gospel of the kingdom will be preached to every nation on the face of the earth before the Millennial reign of Christ shall begin. The time of the end is to be connected with a circumstance mentioned by Daniel.

"When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet standing in the holy place (whoso readeth let him understand), then let them which be in Judea flee to the mountains; let him

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that is on the housetop not come down to take anything out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath."

The words in parenthesis hint at something that needs to be understood of the abomination of desolation. Daniel's revelation shows that the world is to have another night, and at this clause of our Lord's prophecy he refers to a circumstance that shall take place at the beginning of that night. It is the initial event of the sixth seal, even tho the particular circumstances which Daniel mentions in similar terms shall be at a later time. The setting up of the abomination of desolation is a crisis that has occurred, and will occur again; and its general import is always the same: it ushers in a reign of terror. One of those reigns of terror was near at hand, and was fulfilled in the siege of Jerusalem under Titus. The last will be at the close of the Millennial era, in the last uprising of Antichrist. "Then let them that are in Judea flee to the mountains." (See Luke's account.)

In his first prophecy he speaks of the near destruction of Jerusalem; but in his later prophecy, when he mentions the abomination of desolation spoken of by Daniel the prophet, he refers directly to the seizure of the temple by Antichrist, at the beginning of the sixth seal, and counsels his people to save themselves by a timely and precipitate flight. Yet we are not to suppose that Antichrist's reign will be confined to Palestine alone, nor that the Jews will be the only people who will suffer.

"For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened,

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no flesh would have been saved: but for the elect's sake those days shall be shortened."

The tribulation of the sixth seal, described by John, is undoubtedly to be identified with that of which our Lord was speaking. It will be of unparalleled severity, and is to be interpreted in the future rise of Antichrist, and borders upon the era of the false Messiahs.

"Then if any man shall say unto you, Lo, here is the Christ, or, Lo, there, believe him not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If, therefore, they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not."

It is the era of the false Messiahs, the perilous times of the last days, to which our Lord refers. The Antichrist 'pretenders will endeavor to establish their claims thru their pretended miracles. Our Lord's warning words are suitable to apply against all religious impositions; but it will be found especially necessary to heed them in the future era of Antichrist delusions.

"For us the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

The event of Christ's coming will be open, clear, and universal, and will not be restricted to local factions and secret assemblies.

"Wheresoever the carcass is, there will the eagles (or vultures) be gathered together."

This mysterious saying of our Lord is also found in a discourse to His disciples, as given by Luke (17:37), and occurred when He was on His way to Jerusalem and before His discourses at the temple and on the Mount of

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Olives. It evidently refers to an Antichrist convention, that will be followed by a destructive war. (See Rev. 19: 17, 18.)

“But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of heaven shall be shaken.”

The great tribulation here described is the one of the sixth seal, and also includes the desolations of the first and second trumpets, which will be a continuation of that tribulation, to be renewed after a season of peace. The great apostasy will set in at the beginning of the third trumpet and continue until the fourth trumpet.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (See Daniel 7: 13.)

Daniel places that event of the Lord's coming in the time of the fourth beast of his vision. The tribes or nations of the earth shall see the sign of the Son of man in heaven; but he adds that they shall see Him coming in the clouds of heaven. Daniel says He will come to the Ancient of days.

“And He shall send forth His angels [gospel messengers] with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other.”

The elect will organize during the last three trumpets; and the bodies they shall represent will be massed in a great international convention a short time before the Millennial era.

“Now from the fig-tree learn the parable: when the branch is now become tender and putteth forth its leaves,

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ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors."

The closing circumstances of Christ's prophecy border upon the Millennial era; hence the force of His words, "He is nigh, even at the doors."

"Verily I say unto you, this generation shall not pass away till all these things be accomplished." The existing generation would not pass away until the breaking up of the Jewish polity, which typified the future breaking up of all existing powers. The word "generation" is also used in a figurative sense for the existing type of Jews, that would not disappear until near the Millennial era.

"Heaven and earth shall pass away, but My words shall not pass away." Heaven and earth will pass away, first in the existing order of things in society, and afterward in the worlds distinguished as heaven and earth; but the words of Christ are immutable: they shall not pass away.

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Up to that time a clear revelation of the time of Christ's annunciation as the world's Messiah, and of other important epochs connected with it, had not been given. It was a secret locked up in the bosom of the Father until the time of its revelation thru the Apostle John.

"And as were the days of Noah, so shall be the coming of the Son of man. For as in the days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away; so shall be the coming of the Son of man."

The coming of Christ here refers to His Messianic Kingdom. There will be no marked interruption in the

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affairs of men, and the clear fulfillment of the prophetic circumstances leading up to that important event will be as little heeded as were the warning words of Noah by the antediluvian world. The carrying away of the people by the flood will also find a parallel case in a widespread calamity that shall overtake men in consequence of their opposition to Christ and of their failure to be prepared for Him at His coming.

“Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left. Watch, therefore; for ye know not on what day your Lord cometh. But know this; that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken thru. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.”

The selection mentioned of persons mingling together in the daily affairs of life is intended to show that the intimated calamity will be sudden and unexpected. Even the knowledge of its near approach will not suffice to save such as shall not watch and be prepared for it.

“Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he will set him over all he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

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Our Lord here teaches that the time of waiting for the ushering in of the Millennial era will seem long, and some will grow weary of the delay.

In our exposition of the Lord's prophecy we have shown that He answered the disciples' question, and neither more nor less. He gave a general outline of the circumstances that should intervene, from the beginning of the Christian era to the beginning of the Millennial era. The parable of the wise and foolish virgins applies to the bringing in of the Jews. The parable of the talents shows that selection under the Messianic administration of the Son of man will be based upon character that has been previously tested and approved. The parable of the sheep and goats illustrates the Messianic administration of the Son of man, when the two great powers of Christ and Antichrist shall be massed, before and during the Millennial era.

The pretended Christs and false prophets of the Apostolic era; the wars, famines, and pestilences that prevailed at times for many centuries; the protracted era of persecution by Antichrist; and the era of the world-wide spread of the gospel, now progressing toward its fulfillment,—are the signs already fulfilled of the coming of Christ. The great tribulation; the era of the false Messiahs, including the great apostasy; the visible sign of the Son of man; the rise of anarchy, and of a Messianic gospel power; the wars and desolations that shall prevail in the closing centuries of that era; the massing of the two great powers of Christ and Antichrist; and the sudden and unexpected visitations that shall fall upon the whole world,—are the coming signs of the end, or last eras of the age.

## CHAPTER III

# The Revelation of John

JOHN divides the Christian era into seventeen periods, viz.: The seven seals, the seven trumpets, the thousand years' reign of Christ, the short period of Satan after the thousand years, and the world's Sabbatic era, figuratively called the New Creation.

The apostle was commissioned to write the things which he saw, and the things which are, and the things which shall come to pass hereafter; and it may be interpreted as referring to the entire plan of the age, present, past, and future, which has a close connection thruout. In a wider sense, the things which were, and the things which are, and the things which shall come to pass hereafter, include three ages, which are the age of the human race, with the one that preceded and the one that shall follow it.

The messages to the seven Churches apply to the Church in general during the era of the seven trumpets. The angels of the seven trumpets are seven Messianic authorities, one for each trumpet.

"And behold, a door opened in heaven," symbolizing a revelation of the heavenlies. The throne set in heaven with one upon it, represents the dominion of Christ within the Church. The rainbow round about the throne typifies the preservation of the Church under the dominion of Christ. The four and twenty elders, the double of twelve, signifies that both Jews and Christians are included in the



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gospel plan; the nation of Israel being founded by the twelve patriarchs, and the Christian institution being founded by the twelve apostles of Christ. Each elder had a throne and a crown, to signify that the authority of the Church was vested in the Church, and not in a Messiah. The lightnings, voices, and thunder portend a threatened catastrophe. The seven lamps before the throne "are the seven spirits of God" and in a general sense embrace Christ's spiritual kingdom. The glassy, crystal sea typifies a solid but pure and non-political institution. The four living creatures full of eyes are the four great continents, teeming with animated beings.

The sealed book is presented, and no one is able to open it but the lion of the tribe of Judah. He appears as a lamb that has been slain, which shows that the starting point of the revelation now entered upon is the beginning of the Christian era, when the Lamb of God was slain for the sins of the world. The seven horns of the Lamb symbolize the Church universal in its aggressive character; and the seven eyes of the Lamb, which are the seven spirits of God sent forth into all the earth, typifies a universal missionary era of the Church. The elders and saints unite in prayer and praise to the Lamb and pronounce a seven-fold benediction, and every created thing ascribes to the Lamb blessing and honor and glory and dominion. Universality is the keynote of this prophecy. It is the prophetic forecast of Christ's Messianic reign thru the evangelization of the world.

The opening of the first four seals reveals four successive eras of the Church and four successive classes of people that should predominate in the Church. The color of the horse symbolizes the character of the rider; and they are arranged in a descending scale, from the most pure down to the very worst. The white horse of righteousness

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and peace first appears; then the red horse of war; then the black horse of famine (Amos 8:11); and then the pale horse of death. The meaning can be readily interpreted. There should be a general and gradual decline after the Apostolic era until the Christian institution should wholly depart from its original character.

The opening of the fifth seal revealed underneath the altar the souls of them that were beheaded for the Word of God and for the testimony which they held; and they cried with a loud voice, "How long, O Master, the holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" The people of God are described as having passed thru an era of persecution, and the time had been long; and the souls of the martyrs who suffered in that persecution are represented as crying to God to know how long vengeance and judgment should be deferred. "And it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren who should be killed even as they were should have fulfilled their course." There should be another era of persecution after a season of rest; and that the prophet now proceeds to describe.

Upon the opening of the sixth seal there was a great earthquake, symbolic of political agitation. "The sun became black as sackcloth of hair," the light of the gospel being wholly obscured. "The whole moon became as blood," the legal dominion becoming a murderous institution. A Satanic power will get the control of the government, and gospel work will be forcibly restrained thru murderous assaults. Then the stars, the leading lights of the Church, will fall and desert their posts by going over to the enemies' side to save themselves from violence. "The heaven was removed as a scroll when it is rolled up." The Church will not be destroyed, but laid aside; her work

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suspended. "And every mountain and island were moved out of their places." There will be a general shaking of things both of Church and State.

"And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondsman and freeman," all classes of people, "hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?"

The opening of the sixth seal describes a great political agitation, ushering in a reign of terror that will affect the world in general. It illustrates the meaning of that prophetic circumstance which is called the setting up of the abomination of desolation. The commotions of that time will at length be called to a halt.

"After this I saw four angels standing at the four corners of the earth," to be interpreted in an international act for controlling those social disturbances. "And I saw another angel ascending from the east, having the seal of the living God." A great religious revival will originate in the East. "The four angels to whom it was given to hurt the earth and the sea," represent anarchy in its initial stage. These are to be restrained, that gospel work may proceed, until the servants of God shall be sealed. The seal stamps a thing as genuine and authentic. The meaning is that the servants of God will be genuine in character, and not as the stars of the Church who fell under Antichrist. They were sealed in their foreheads, the seat of intellect, and representing the spiritual nature of man (Eph. 4:30). The number sealed were twelve thousand of each tribe. Israel represents the people of God; the twelve tribes include all Israel, and the square of twelve

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thousand stands for the full number. All the Church will be sealed, and the seal of the Holy Spirit will be the evidence of true discipleship.

"After this I beheld, and lo, a great multitude that no man could number, out of all nations and tribes, and peoples, and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cried with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb. And all the angels were standing round about the throne, and about the elders and the four living creatures."

The sevenfold benediction and other characteristic features of the Apostolic Evangelistic era are here introduced. The meaning is that a universal Evangelistic era will follow after the reign of terror, and Christianity of the apostolic character will be restored by such as "come out of the great tribulation and washed their robes, and made them white in the blood of the Lamb." The great tribulation will therefore be corrective; and the future blessed estate of the people of God, when He shall "wipe away every tear from their eyes," will begin prospectively to appear.

"And when He opened the seventh seal, there followed a silence in heaven about the space of half an hour. And I saw the seven angels that stand before God; and there was given unto them seven trumpets."

The mention of the seven trumpets at the opening of the seventh seal denotes that the era of the seven trumpets is about to begin. The Prophetic era of the silent half hour is therefore very short. The Jewish offering of incense occupied about half an hour, during which time the people bowed their heads in silent prayer. The meaning of the prophetic silent half hour is the Church at prayer, or an international prayer service. An important

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epoch has been reached in the founding of a Messianic Christian institution: the perilous times of the false Messiahs is about to begin, and the first Antichrist Messiah is about to be inaugurated.

The figure next introduced is that of an angel standing at the altar, with a golden censer full of incense, to give with the prayers of the saints upon the golden altar before the throne. After the offering of the incense the angel filled the censer with fire of the altar and cast it upon the earth.

The prophet is explaining the season of prayer, its meaning and its purpose. The offering of incense before the throne signifies that the Church is praying for the Messianic reign of Christ. The incense and prayers went up before God, which means that their petitions were accepted. The filling of the censer with fire of the altar, and casting it into the earth, means that the prayers of the Church will be followed by an effort to cleanse the legal dominion of its corruptions. There will be a general effort to bring about a governmental reformation and to purge away political corruptions. "And there followed thunders, and voices, and lightnings, and an earthquake," the omens of the coming storms of international wars. Then the seven angels prepared themselves to sound. The era of the seven trumpets then began.

The first angel sounded; and the storm, which was before threatening, then began; hail of lead, and fire of gunpowder, mingled with the blood of the wounded and dying. "The third part of the earth was burnt up;" one-third of the government's resources were consumed: "and the third part of the trees was burnt up;" many of the nation's eminent men were destroyed: "and all green grass was burnt up;" the country's prosperity was wholly ruined.

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“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea.” A strong and stable institution, threatened with destruction, will be compelled to change its base. The burning mountain was cast into the sea, or outside of the dominion of the government, to take its place among the non-political institutions of the world. “And the third part of the sea became blood.” There will be a non-political international war. “And there died the third part of the creatures which were in the sea, even they that had life,” the lives that were sacrificed in the conflict. “And the third part of the ships were destroyed.” It will be a great naval encounter upon the high seas.

“And the third angel sounded, and there fell from heaven a great star, burning as a torch; and it fell upon the third part of the rivers, and upon the fountains of waters.”

The fountains are the educational institutions, and the rivers are the societies that are connected with them. The star fell from heaven, the dominion of the Church. It was a blazing star, a comet; and its characteristic name was Wormwood. A noted ecclesiast, famed for his learning and influence, will embrace hurtful and dangerous doctrines and become an apostate, and many will become corrupted thru him. Death by the poisoned waters typifies the baneful effects of the Wormwood doctrines.

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars.”

There will be a partial obscuring of both the gospel and the government. Both the Church and the State will be crippled. The voice of the Eagle in mid-heaven connects those circumstances with the woes of the succeeding three trumpets. It is here that the little Horn of

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Daniel begins to rise, who shall purpose to change the times and the laws.

"And the fifth angel sounded, and I saw a star fallen unto the earth," one of the Wormwood type figuring at a later time. "And there was given to him the key of the abyss;" he will be a leader of anarchy. "And he opened the pit of the abyss," or led in an anarchistic movement. "And there went up a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." The gospel and the light of the gospel will be partially obscured. It is anarchy figuring as a politico-religious power.

"And out of the smoke came forth locusts upon the earth," symbolizing the formation of an anarchistic body of a political character. Those locusts are of a formidable type; yet it is their avowed purpose not to affect the prosperity of the country (the grass), nor of the community (the trees); "but only such men as have not the seal of God on their foreheads," or do not belong to the true evangelical type. These are not to be killed, but tormented; "and their torment was as the torment of a scorpion when it striketh a man." They will severely sting (with reproaches) the people they shall seek to persecute. "In those days men shall seek death, and shall in no wise find it: and they shall desire to die, and death fleeth from them." The persecutions of anarchy will make men weary of their lives. This is the power that Daniel said should wear out the saints of the Most High. Their king's name is Abaddon or Apollyon, which means Destroyer; and he leads an army of destroyers. That era of Anarchy is to last five prophetic months, or one hundred and fifty years.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God," the altar of incense, the emblem of prayer, "saying

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to the angel which had the trumpet, Loose the four angels which are bound at the great river Euphrates." (See chapter 7: 2, 3.) The Euphrates was the seat of Babylon, and Babylon is the prophetic name for the third form of Antichrist. This prophetic hint shows from what source the desolations of that era shall proceed. "And the four angels were loosed, which had been prepared for the hour and day and month and year [the sixth and seventh trumpets], to kill the third part of men." Their number is ten thousand times ten thousand; and John observes, "I heard the number of them," a prophetic hint of the importance that will attach to the knowledge of their numerical strength. Their prophetic description shows that they will assume a more formidable character than in the preceding era. It is Anarchy coming into power at a later time. In their former era they hurt, but did not kill; but now they kill the third part of men, by the fire and the smoke and the brimstone which proceed out of their mouths. Their horses have heads of lions and tails of scorpions, showing that they will continue in their former character, and will labor to both persecute and destroy.

"And I saw another strong angel coming down out of heaven." The prophet here gives a view of the Church in an era contemporaneous with the preceding circumstances. The angel was "arrayed with a cloud; and the rainbow was upon his head." The rainbow and cloud symbolize preservation thru peril. The Church will be safely piloted thru a perilous time. "His face was as the sun," a revelation of gospel power; "and his feet as pillars of fire," to symbolize practical reformation. "He had in his hand a little book open," to signify the fulfillment of prophecy. "He set his right foot upon the sea, and his left foot upon the earth," including both the political and non-political world; "and he cried with



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a great voice as a lion roareth." The roaring of a lion is an omen of approaching danger. The voice of the angel is to be interpreted in a rousing appeal, warning society in general of an impending peril. "And when he cried the seven thunders uttered their voices," the omens of a general storm, to be interpreted in an international war of universal proportions. "And when the seven thunders uttered their voices I was about to write," to explain their meaning; "and I heard a voice from heaven, saying, Seal up the things which the seven thunders uttered, and write them not." The omens of the approaching peril will not be understood. "And the angel . . . sware . . . that there should be delay no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets," in the bringing in of a better era of the world. The open book was eaten, to signify that there should be another prophetic revelation, "over many peoples and nations and tongues and kings."

"And there was given unto me a reed like unto a rod: saying, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, . . . and the holy city shall they tread under foot forty and two months."

The holy city represents the Church; and the temple as the place of worship and teaching represents the doctrines of the Church. The altar is for sacrifice, and suggests consecration. The rod is used for correction. To measure the temple with the rod would therefore mean to examine the doctrines of the Church for the purpose of correcting its errors. To measure the worshipers would be to lead them into a practical conception of those doc-

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trines, that they may live or measure up to them. There is to be a radical reformation; but it is to be confined to the Church, since the outer court, which represents the outside world, is to be trodden under foot. This treading down is to continue forty and two months, or to the end of the time of the trumpets.

“And I will give unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days,” or to the end of the 1,260-day period, “clothed in sackcloth,” symbolic of mourning, while the outer court is trodden under foot. “These are the two olive-trees and the two candlesticks,” the Jewish and the Christian institutions. Those two witnesses are to be endued with marvelous power. “And when they shall have finished their testimony the beast that cometh up out of the abyss,” the anarchistic Antichrist power and their representative leader, “shall make war with them, and overcome them, and kill them.”

“The great city which spiritually is called Sodom and Egypt, where also their Lord was crucified,” is a prophetic hint, pointing to Rome. “And after three days and a half the breath of life from God entered into them, and they stood upon their feet.” Christian testimony will be silenced for three years and a half, and then the cause of the gospel will revive again. “In the same hour there was a great earthquake,” a great political agitation, “and the tenth part of the city fell; and there were killed in the earthquake, names of men seven thousand.” The agitation will be disastrous to Antichrist. This is the end of the second woe, which shows that the circumstances of the two witnesses will be the closing events of the sixth trumpet.

“Behold, the third woe cometh quickly,” following soon upon the last event of the second woe. “And the seventh

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angel sounded, and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever. And the four and twenty elders who sit before God upon their thrones fell upon their faces and worshiped God, saying, We give Thee thanks, O Lord God, the Almighty, who art, and who wast; because Thou hast taken Thy great power, and didst reign." This is the last time John mentions the thrones of the elders. "And the nations were wroth, and Thy wrath came, and the time of the dead to be judged," in their character and in their works; "and to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great," all classes of righteous people; "and to destroy them that destroy the earth," the corrupt Antichrist and anarchistic powers.

"And there was opened the temple of God that is in heaven; and there was seen in His temple the ark of His covenant." The opening of the temple of God means the resuming of gospel work. The ark of the covenant contained the two tables of the law, and therefore represents legal administration. The law and the gospel were coming into power. "And there followed lightnings, and voices, and thunders, and an earthquake, and great hail," a lively description of agitation and war.

"And a great sign was seen in heaven." John here goes back to the time of the fallen star of Anarchy, who is contemporary with the Dragon. He makes an implied change in his figure to that of the comet, whose tail drew the third part of the stars of heaven and cast them to the earth, or from an ecclesiastical to a political dominion. The seven heads and ten horns of the Dragon typify the form of the Messianic Antichrist power. The Church is described under the figure of "a woman arrayed with the

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sun," or invested with gospel authority; "and the moon under her feet," the legal dominion subject to the gospel. The woman is in travail, to signify the painfully earnest efforts of the Church to produce a Messianic institution. The Dragon stands ready to destroy the child as soon as it is born, Antichrist ready to destroy the Messianic institution as soon as it shall be organized. But the purpose of the Church was accomplished, "and she was delivered of a son, a man child, who is to rule all the nations with a rod of iron," a Messianic government, strong and corrective. The man child symbolizes a fully developed institution, empowered with strong Messianic authority. "And the child was caught up unto God and unto His throne:" the Church attained the highest Messianic conception. "And the woman fled into the wilderness," the people of that Messianic body retiring to a place more congenial to their safety as the center of their operations.

"And there was war in heaven." Michael and the Dragon, the leading representatives of the two opposing spiritual powers, engage in a conflict; and the Dragon invades the heavenly dominion and strives to compel the recognition of the Church. The Dragon is rejected and cast out of the heavenly dominion, and cast down to the earth, or consigned by the Church to a purely political sphere.

That will be a great victory to the Church. "Now is come the salvation and the power and the kingdom of our God, and the authority of His Christ. . . . Woe for the earth and for the sea," the political and the non-political world; "because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." The false Messiah will foresee the end of his own dominion in that victory of the Church. The Dragon then

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“persecuted the woman who brought forth the man. And there was given to the woman two wings of a great eagle, that she might fly into the wilderness” of America as her place of refuge. “And the earth helped the woman,” the government giving aid to the Church, while the Dragon continued to make war with her seed, keeping up his persecutions against the people of God. “And he stood upon the sand of the sea,” or sustained a border-line relation with the political world.

“And I saw a beast coming up out of the sea,” a non-political ecclesiast, as the Antichrist Messiah of the sixth trumpet. He had “ten horns and seven heads, and on his horns ten diadems,” the horns having the diadems, instead of the heads, as under the Dragon. “And the dragon gave him his power and his throne and great authority,” the Beast succeeding him in the same Antichrist dominion. “And I saw one of his heads as tho it had been smitten to death:” Antichrist will suffer an apparent defeat. “And his death-stroke was healed,” his misfortune was overcome. “And there was given him authority to continue forty and two months,” or to the end of the 1,260-day period, which from this point would include the sixth and seventh trumpets, and coincide with the closing era of the power of Anarchy.

His authority is universal, extending “over every tribe and people and tongue and nation; and all that dwell on the earth,” or under the political powers, “shall worship him, whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.” The false Messiah does not enter into the original plan of God’s government. “If any man is for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed.”

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This is Christ's Messianic declaration against captivity and war; and the knowledge of these things is the secret of the faith and patience of the saints.

"And I saw another beast coming up out of the earth," a political Antichrist institution preparing to set up Messianic claims. "He had two horns like a lamb," typifying a form of government without any executive ability. "And he spake as a dragon;" in his sentiments resembling the Dragon Messiah. "And he exerciseth all the authority of the first beast in his sight," or within his dominion, and during the era of his administration. He is an ally of the first Beast; for "he maketh the earth," the political powers, "to worship the first beast whose death stroke was healed."

That Antichrist will be a great deceiver; and notwithstanding his pretended emulation of the true evangelical institution, he will manifest a murderous purpose. The image of the Beast is his oracle, and is made to speak thru his pretended miracles, "and cause that as many as should not worship the image of the beast should be killed." He will also set up a system of monopoly based upon the recognition of the false Messiah, by receiving his mark, or the number of the Beast. His number is six hundred threescore and six in the text, or six hundred and sixteen in the margin; one dating from the beginning of Antichrist Anarchy, and the other dating from its rise in power.

And I saw, and behold the Lamb standing on the Mount Zion, and with Him a hundred and forty and four thousand, having His name, and the name of the Father, written on their foreheads." Here is the true Messianic institution, in contrast with the spurious Antichrist institution of the false Prophet. The presence of the throne and four living creatures and elders shows that the Lamb

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and His company are the true evangelical succession of the evangelistic institution of the sealing period.

The location is on Mount Zion, the recognized Messianic center of the Jews. "They have been purchased out of the earth," or redeemed from political and Antichrist corruptions. "They are virgins," in the sense of being pure from Antichrist pollutions. "These are they that follow the Lamb whithersoever He goeth. These were purchased from among men, to be the firstfruits unto God and unto the Lamb," in the gathering in of the Jews.

Three angels fly in mid-heaven, the sphere of the Church. They are missionary messengers, each with a distinct message. The first proclaimed eternal good tidings "unto them that dwell on the earth, and unto every nation and tribe and tongue and people," and the hour of God's judgment. The second angel followed, and announced the fall of Babylon. The third angel followed them and denounced the worship of the Beast and his mark. A voice proclaimed, "Blessed are the dead that die in the Lord."

"One like unto the Son of man came on a white cloud," typical of a heavenly and spiritual character, "having on his head a golden crown, and in his hand a sharp sickle." The crown being the emblem of regal authority, shows him to be God's Messianic leader. "And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." The second angel is a Messianic Jewish statesman, who sees the necessity of gathering God's harvest into his garner, which is his recognized institution. "And another angel came out from the temple which is in heaven, he also having a sharp sickle," a Messianic Christian statesman of executive ability; "and

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another angel from the altar, he that hath power over fire," a practical reformer; "and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." This angel is also a Messianic statesman of executive ability. This vintage of the earth was cast into the great winepress of the wrath of God; and the winepress was trodden without the city, or outside of the dominion of Antichrist. The blood that came out of the winepress unto the bits of the horses' bridles, as far as a thousand and six hundred furlongs, symbolizes the terrible and widespread carnage of that winepress period.

The era of the seven last plagues belongs to the winepress period of the seventh trumpet. "And I saw as it were a glassy sea, mingled with fire." The base upon which the victorious people of God were standing shows them to be a non-political class of people; but it was a sea of glass, symbolizing solidity; while the mingling of fire among the glass is to be interpreted in a radical reformation. They came off victorious from the Beast, and from his image, and from the number of his name. "They sing the song of Moses the servant of God, and the song of the Lamb," and are related to the company that stood upon Mount Zion, having the harps of God. The reign of the Messiah appears prospectively from this point. "All the nations shall come and worship before Thee." "And the temple of the tabernacle of the testimony in heaven was opened." The great victory of the Church opened the way for gospel work and for the Christian enforcement of law.

The seven angels that had the seven last plagues came out from the temple, to denote that those plagues were to be executed thru gospel administration. Their glori-



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ous array, pure and bright, and with golden girdles about their breasts, indicates their sterling character. Their number being seven, denotes the full co-operation of the gospel powers. The presenting of the seven bowls by one of the four living creatures signifies that one of the four great continents will take the lead in that era of the seven last plagues.

The first three plagues symbolize the social effects of the political, social, and ecclesiastical corruptions of that time. The first bowl was poured upon the earth, the political dominion, and revealed the corruption of an Antichrist international system. The second bowl was poured upon the sea, the non-political world, "and it became as the blood of a dead man; and every living soul died, the things that were in the sea," meaning the decadence of all non-political organizations. The third bowl was poured upon the rivers and fountains of waters, the institutions and societies connected with them; and they became blood. The commendation of the angel of the waters, "Blood hast Thou given them to drink; for they are worthy," implies that the classes here intended will merit and receive a bloody end. The altar also sanctioned the commendation. It will be favorable to the reformation.

The four succeeding plagues describe the aggressive measures of the Church. "And the fourth angel poured out his bowl upon the sun," the dominion of the gospel, "and it was given unto it to scorch men with fire," meaning the scathing denunciations of the Church against wickedness. "And the fifth poured out his bowl upon the throne of the beast," the seat of the false Messiah; "and his kingdom was darkened," thru the exposure of its wickedness. "And the sixth poured out his bowl upon the great river, the Euphrates; and the water thereof was dried up, that the way might be made ready for the kings

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that come from the sun rising." The Euphrates was the seat of Babylon, and Babylon is the type of the anarchistic Antichrist power that shall rise at the beginning of the fifth trumpet. The drying up of the Euphrates would typify their diminishing in numbers and influence. Antichrist's seat will be in the West; and the kings of the East appear to mean the Antichrist powers of the far East, that shall flourish during the Millennial era.

"And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as it were frogs." The three unclean spirits typify the three systems of Antichrist. They are the devil's trinity, "spirits of demons, working signs; that go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." That Antichrist assembly will be a great international convention, which will be held for the purpose of opening hostilities against the Church, after the uncomfortable era of the first six plagues. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments . . ." An unexpected visitation will fall upon the powers of wickedness, such as shall put them to shame, and all who shall appear to give them countenance. The prophetic name of the location, Har-Magedon, signifies victory for the right, in reference to the great victory of Israel in that place.

"And the seventh angel poured out his bowl upon the air," the region of light, suggesting a general exposure of wickedness. "And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty." John describes a circumstance that will occur in an era that will be noted for great social upheavals; but that one will surpass them all.

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“And the great city was divided into three parts, and the cities of the nations fell.” The great city is Rome, here typifying the united powers of Antichrist. The three great Antichrist powers will take different issues. Then the national institutions, not daring to take sides under such circumstances, will fall away from the Antichrist confederation. “And Babylon the great,” the latest and most important of the Antichrist powers, “was remembered in the sight of God to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found.” The non-political powers that were there represented, and the strong and stable powers that came to give Antichrist their aid, also left the convention. “And great hail about the weight of a talent cometh down upon men;” a figurative description of a cannonade. The great Antichrist convention will be broken up.

“And there came one of the seven angels that had the seven bowls [the prophetic way of stating that the events to be introduced belong to the period of the seven plagues], saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters.” He is about to explain the visitation that shall fall upon the great power of Anarchy. John’s enigma of the lewd woman and scarlet-colored beast shows the relation of the two allied Antichrist powers, called the Beast and the false Prophet, after the prophetic names of their two Antichrist kings. The woman was drunken, filled to satiety, “with the blood of the saints, and with the blood of the martyrs of Jesus.”

“The beast was and is not, and is about to come up out of the abyss.” The Beast of the sixth trumpet rose out of the sea, and was a non-political potentate. But the sixth trumpet is a lengthy period, lasting three hun-

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dred and sixty years. At the beginning of the seventh trumpet, the time to which John's enigma applies, that false Messiah will have been dead at least three hundred years. In that sense, he was and is not, his Messianic era also having expired. But he is about to be impersonated by an Anarchist, who will be put forward as the Messianic leader of the institution he represented, and which will then be embodied in the ten Horns who will receive authority as kings with the Beast for one hour. He will therefore be a rival of the false Prophet, who will at that time claim the Messianic throne. This will cause a rupture between the two allied Antichrist powers; and the ten Horns and the Beast, or old Antichrist power and their king, "shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire," or labor to accomplish her destruction.

"After these things I saw another angel coming down out of heaven having great authority." Each heavenly messenger introduced represents the Church, which at that time will have attained Messianic proportions. "And he cried with a loud voice, saying, Fallen, fallen is Babylon the great . . . And I heard another voice from heaven, saying, Come forth, my people, out of her, . . ." Those two messages represent two features of evangelistic effort, that of warning the people of God of the approaching fall of Anarchy, and of calling them out from under its dominion. The prophet then turns to describe the sudden downfall of Babylon, which was accomplished in one hour; and that hour is to be interpreted in the hour of the Beast, or carrying out of a conspiracy to destroy the false Prophet and his allies.

That full and final destruction of the leading Antichrist power will be followed by a great hallelujah in the Church, "as the voice of a great multitude, and as the

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voice of many waters, and as the voice of mighty thunder, saying, Hallelujah, for the Lord our God, the Almighty, reigneth." Then will follow the marriage of the Lamb, typifying the union of the Christian and Jewish institutions of the Church.

"And I saw the heaven opened." At the beginning of the vision a door was opened in heaven, to reveal the possibilities of a heavenly dominion. After that only the temple was opened, to signify the opening up of gospel work, to prepare the world for the kingdom of heaven. But the heaven opened means that the possibilities of a heavenly dominion are about to be accomplished. A glorious personage appears, seated upon a white horse; and He resembles the one of the Apostolic era of the first seal. The titles that are ascribed to Him indicate His Messianic character, and also the Messianic characteristics of the institution of which He is the head. "Upon His head are many diadems," to signify the concentration of Messianic authority. "And He hath a name written which no one knoweth but He Himself." His Messianic character has not yet been fully revealed. "He is arrayed in a garment sprinkled with blood," of the great winepress He has been treading. That is His military apparel; and "out of His mouth proceedeth a sharp sword," the Word of God, the sword of the Spirit, "that with it He should smite the nations; and He shall rule them with a rod of iron." He is to be identified with the man child who was caught up unto God and His throne; and which was a Messianic conception that the Church will be preparing to carry out. He is to rule as KING OF KINGS, AND LORD OF LORDS, or as a fully-empowered Messiah.

"An angel standing in the sun," the sphere of the gospel, invites all the birds that fly in mid-heaven, all the religious world, saying, "Come and be gathered together [in

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an international convention] unto the great supper of God: that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great." There will be an Antichrist literary rejuvenation of all the works of the age. That will be a practical movement on the part of the three unclean spirits, or triple Antichrist economy, who will take that course to gain the powers of the world, and mass their forces to oppose the authority of Christ.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army:" the powers of Antichrist and Anarchy uniting to resist Messianic Christian administration. This is the great battle of God, the Almighty, for which the two great powers of Christ and Antichrist will be massed. "And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshiped his image; they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of Him that sat upon the horse, even the sword which came forth out of His mouth." After the execution of the two Antichrist leaders, their cause will be put down thru aggressive gospel measures. "And all the birds were filled with their flesh." The adherents of Antichrist will feast upon the works of their dead cause.

Then the Dragon was bound, the one remaining Antichrist power, and sentenced to a thousand years' imprisonment in the abyss, or dominion of Anarchy to which he belonged. There were thrones and judgment for such as before had lost their heads for their principles; "and they lived, and reigned with Christ a thousand years. The

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rest of the dead," the dead cause of Antichrist, "lived not until the thousand years were finished." Then Satan is loosed again, and deceives the nations as before. He raises a great army to surround the beloved city, ancient Jerusalem; and his army is destroyed in a storm of fire. The devil is then cast into the lake of fire and brimstone, where the Beast and false Prophet are, the dominion of Anarchy and destruction.

A general judgment then takes place, in which all the systems and works of the past Messianic eras are brought up and examined. The decision of the Church will be final; and that judgment work will prepare the way for the last and most important era of the kingdom of heaven. That will be the Sabbath era of the world, the typical New Creation. Old things will be done away, and all things will be made anew. "The sea is no more." The non-political, or rather the non-theocratic world, will cease to exist.

The New Jerusalem is made ready as a bride adorned for her husband; for the two bodies of the Church are to be united, the Jews of the East with the united Christian and Jewish institution of the West. "And there came one of the seven angels who were laden with the seven plagues, saying, Come hither, and I will show thee the bride, the wife of the Lamb." This prophetic date of the seven plagues is the time of the first union of the Christians and Jews of the West, the Jews of the East then remaining as a separate body. This explanation is intended to show that the union is to be formed of those two institutions.

That era of the world will be the last; and the end of the age will be comparatively near; therefore Jesus says, "Behold, I come quickly;" and the Church responds, "Even so; come quickly, Lord Jesus."

## CHAPTER IV

# Tabulated Outline of the Kings of Israel and Judah

THE various features of Jewish history are woven into prophecy to describe the circumstances of the Church in a future era of the world to which the general outline of Jewish history bears some analogy. The time referred to is the coming 1,260-day period, and especially what is included in the first four trumpets. The forty-year period of Saul's reign was succeeded by the eighty-year period of the reigns of David and Solomon, and have their antitypes in the first and second trumpets. The period of Jeroboam's defection, from the beginning of the divided kingdom until the carrying away of Israel and Judah, was three hundred and ninety years, and has its antitype in the third trumpet. Ezekiel mentions a forty-year period which is to succeed the latter, and it will be fulfilled in the fourth trumpet.

A study of the table of the kings of Israel and Judah will help to understand the Bible method of computing dates, and also the computation of some of the periods and sub-periods that appear in the prophetic outline of this work. The approximate number of years of the reign of



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each king is given; but no account is taken of fractions of years, save in a few instances of transient reign, or when the king was dethroned, or died within the year. The period of each king is given from the year in which he began to reign to the year in which he ended his reign; but there is sometimes an apparently slight difference between the time at which a king's reign expires and the time when his successor is said to begin, which, taken into the account, would make the date a year earlier or later, as the case may be. In some instances there is a joint regnancy, the father and son ruling in partnership. Bible dates are not given B. C. or A. D., as we do. A table of the kings of Israel and Judah made out in Bible language is as follows:

Saul, the first king of Israel, reigned.....	40 years.
David succeeded Saul and reigned.....	40 years.
Solomon succeeded David and reigned.....	40 years.
(The kingdom was then divided between Rehoboam and Jeroboam.)	
Rehoboam reigned over Judah.....	17 years.
Jeroboam reigned over Israel.....	22 years.
Abijam reigned over Judah	
from the 18th year of Jeroboam.....	3 years.
Asa reigned over Judah	
from the 20th year of Jeroboam.....	41 years.
Nadab began to reign over Israel	
in the second year of Asa.....	2 years.
Baasha began to reign over Israel	
in the third year of Asa.....	24 years.
Elah began to reign over Israel	
in the 26th year of Asa.....	2 years.
Zimri reigned over Israel	
in the 27th year of Asa.....	7 days.
Omri began to reign over Israel	
in the 31st year of Asa.....	12 years.

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Ahab began to reign over Israel	
in the 38th year of Asa.....	22 years.
Jehoshaphat succeeded Asa	
and reigned over Judah.....	25 years.
Ahaziah, son of Ahab, began to reign over Israel in the 17th year of Jehoshaphat.....	2 years.
Jehoram began to reign over Israel	
in the 18th year of Jehoshaphat.....	12 years.
Joram, son of Jehoshaphat, began to reign over Judah in the fifth year of Joram, son of Ahab .....	8 years.
Ahaziah reigned over Judah	
in the 12th year of Jotham, son of Ahab..	1 year.
Athaliah began to reign over Israel	
in the first year of Jehu.....	6 years.
Jehu succeeded Jehoram over Israel.....	22 years.
Joash reigned over Judah	
from the seventh year of Jehu.....	40 years.
Jehoahaz began to reign over Israel	
in the 23d year of Joash.....	17 years.
Jehoash began to reign of Israel	
in the 37th year of Joash, king of Judah.	16 years.
Amaziah began to reign over Judah	
in the second year of Joash, king of Israel.	29 years.
Jeroboam (II) began to reign over Israel	
in the 15th year of Amaziah.....	41 years.
Uzziah (Azariah) began to reign over Judah	
in the 27th year of Jeroboam.....	52 years.
Zechariah reigned over Israel	
in the 38th year of Uzziah.....	6 months.
Shallum reigned over Israel	
in the 39th year of Uzziah.....	1 month.
Menahem began to reign over Israel	
in the 39th year of Uzziah.....	10 years.
Pekahiah began to reign over Israel	
in the 50th year of Uzziah.....	2 years.
Pekah began to reign over Israel	
in the 52d year of Uzziah.....	20 years.
Jotham began to reign over Judah	
in the second year of Pekah.....	16 years.

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Ahaz began to reign over Judah in the 17th year of Pekah.....	16 years.
Hoshea began to reign over Israel in the 20th year of Jotham and 12th year of Ahaz...	9 years.
(Samaria was taken by Shalmanezzer in the ninth year of Hoshea.)	
Hezekiah began to reign over Judah in the third year of Hoshea.....	29 years.
Manasseh succeeded Hezekiah and reigned over Judah.....	55 years
Amon succeeded Manasseh and reigned over Judah.....	2 years.
Josiah succeeded Amon and reigned over Judah.....	31 years.
Jehoahaz succeeded Josiah and reigned over Judah.....	3 months.
Jehoakim took the kingdom after Jehoahaz and reigned over Judah.....	11 years.
Jehoiachin (Coniah or Jechoniah) succeeded Jehoiakim over Judah....	3 months and 10 days.
Zedekiah took the kingdom after Jehoiachin and reigned over Judah.....	11 years.
(Jerusalem was taken by Nebuchadnezzar in the eleventh year of Zedekiah.)	

### REMARKS.

Joram, son of Jehoshaphat, began to reign in the fifth year of Joram (or Jehoram), son of Ahab. That was one or two years before his father's term of reign expired.

Uzziah (also called Azariah), who succeeded Amaziah, began to reign in the 27th year of the reign of Jeroboam second. Here is a mystery. Amaziah lived fifteen years after the death of Joash, king of Israel. But the 27th year of Jeroboam's reign from the 15th year of Amaziah would leave an interval of twelve years from the close of Amaziah's reign to the beginning of Uzziah's. Since the father of Jeroboam did a great deal of warring against

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Syria, it is quite probable that Jeroboam reigned in consort with his father during those twelve years.

In 2 Kings the time of Jeroboam's reign is said to be 41 years, and 40 in Chronicles, a fraction of a year being included in one and not in the other, the fractions being either omitted or reckoned as whole years. This peculiar way of taking in or leaving off the fractions makes an apparent discrepancy of one or two years sometimes to appear in the table. After Jeroboam's reign there was an interregnum of about 22 years. Then Zechariah, his son, reigned six months, and was slain by Shallum, who took the throne the following year, but reigned only one month, and was slain by Menahem, who took the throne.

Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, in the twentieth year of Jotham. But Jotham reigned only sixteen years, and the twentieth year of Jotham would be the fourth year of Ahaz, who probably reigned for a while as viceroy. Hoshea's reign is said to date from the twelfth year of Ahaz. Samaria was taken in the ninth year of Hoshea; and that ended the kingdom of Israel. Jerusalem was taken in the eleventh year of Zedekiah's reign; and that ended the kingdom of Judah until its restoration under Cyrus. The Babylonish captivity extended from the fourth year of Jehoiakin to the edict of Cyrus, B. C. 606-536. It was 21 years from the beginning of the captivity to the siege of Jerusalem, and 49 years from the siege to the edict of Cyrus, in all seventy years.

The dates at which the successive kings of Israel and Judah began to reign, as nearly as can be ascertained, are given in the table below. The dates in parentheses show when the king began to reign as viceroy, or in partnership with his father, or was preceded by a viceroy. Before the

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kingdom was divided Saul was crowned B. C. 1095, David B. C. 1055, and Solomon B. C. 1015.

Kings of Judah.	Date of Reign. B. C.	Kings of Israel.	Date of Reign B. C.
Rehoboam .....	975	Jeroboam .....	975
Abijam .....	957	Nadab .....	953
Asa .....	955	Baasha .....	952
Jehoshaphat (914)....	912	Elah .....	928
Joram (898).....	889	Zimri .....	927
Ahaziah .....	884	Omri; after four years' war .....	924
Athaliah .....	883	Ahab (917) .....	912
Joash .....	876	Ahaziah (899) .....	897
Amaziah .....	837	Jehoram .....	896
Uzziah .....	806	Jehu .....	883
Jotham (775).....	752	Jehoahaz .....	853
Ahaz .....	737	Jehoash (839) .....	836
Hezekiah .....	721	Jeroboam II (833)...	822
Manasseh .....	696	Zechariah, after an in- terregnum of about	
Amon .....	642	twelve years .....	768
Josiah .....	641	Shallum .....	767
Jehoahaz .....	610	Menahen .....	767
Jehoiakim .....	610	Pekahiah .....	756
†Jehoiachin .....	599	Pekah .....	754
Zedekiah .....	598	Hoshea, after about 8 years' anarchy.....	724
Jerusalem was taken..	587	Samaria was taken...	715

†REMARK: The eight years of Jehoiachin (2 Kings 24: 12) included the time of his suspension while Zedekiah reigned.

## CHAPTER V

# The Prophetic Books Outlined and Paraphrased

### ISAIAH

ISAIAH'S prophecy covers a period of several centuries. On the whole it can be seen to progress toward the kingdom of heaven; and thru the distant future the prophet catches glimpses of the Sabbatic era, the last and most glorious era of the world. The fragments of history that are occasionally interwoven in his prophecy have a prophetic meaning.

The first six chapters give a general view of the circumstances just preceding the coming reign of Antichrist. Hence the prophetic viewpoint is the closing part of the fifth seal; and the defections there described answer to those that existed in Israel previous to their invasion by foreign powers. The circumstances of the Jews under those foreign powers will also have their antitype in the future circumstances of the Church during the Antichrist era of the seven trumpets.

The opening chapter describes the corruption of the Church at the close of the fifth seal. Chapter 2:1-4 describes a better time prospectively in "the latter days." The rest of the chapter and to the end of chapter 3 describes the corrupt state of society in general. Chapter 4

## THE PROPHETIC BOOKS

is prophetic of severe corrective visitations. "In that day the branch of Jehovah will be beautiful and glorious." The word sprout more clearly expresses the meaning; not the limb of a tree, but a new tree upon the old stock; meaning a new era of the Church upon its original foundation.

Chapter 5. The description of Israel's security and prosperity in Canaan under the figure of a fruitful vine, typifies the present flourishing home of the Church in America. The prophet here describes the corruptions that shall exist under the leading government of Christendom. It was planted of the choicest vine; but it brought forth wild grapes, the fruit of wicked people. "He will take away the hedge thereof," or deprive the nation of their security. "I will also command the clouds that they rain no rain upon it," or deprive it of heavenly blessings. In the catalog of woes drunkenness is mentioned twice (5: 11, 22) as the leading cause of the evils of that time. "He will lift up an ensign to the nations from far, and will hiss to them to the end of the earth: and, behold, they will come with speed swiftly," the power of Antichrist at the roll-call of heaven, to set up the abomination of desolation.

The vision of chapter 6 illustrates the Messianic conceptions of Jews and Protestants in the era of chapter 5. The one seated upon the throne is the Messiah; but He is "high and lifted up" above the temple. Only His train, the skirts of His robe, filled the temple, to denote that the Jew's Messianic ideal is too low. The two seraphim typify the two hemispheres, the eastern and the western continents; and the song they chant is to be interpreted in the full evangelization of the world. It is the highest ideal of Protestantism. The seraphim being above the one seated upon the throne denotes that universal evangelism is above their Messianic conceptions.

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The prophet's "woe is me; for I am undone; for I am a man of unclean lips; and I dwell in the midst of a people of unclean lips," signifies that there will be a felt necessity for practical holiness. One of the seraphim flew with a live coal "taken with the tongs from off the altar, and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin expiated." A reformation will begin in the class who shall realize its need. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." A godly class of people, in whom the good work shall begin, will labor to bring about a thoro and practical reformation. The Church in general will fail to apprehend it; yet it will continue "until cities be waste without inhabitant, and houses without man, and the land become utterly waste," in the desolations of the sixth seal. "And if there be yet a tenth in it, it shall return and again be eaten up" (or burnt), in the later desolations of the first trumpet. "As a terebinth or an oak whose stock remaineth when they are felled; so the holy seed is the stock thereof." This figure is intended to show that the holy people above described will be preserved, even when the existing institution of the Church shall be prostrated by the power of Antichrist.

Chapter 7. The confederation of Ephraim and Syria prefigures the going over to Antichrist of a class of people who are nominally Christian, when Antichrist shall set up his reign. But his purpose to fully overthrow the Church will not be accomplished. Ahaz is offered a sign of the breaking of the enemies' power within sixty-five years; and the Lord Himself shall give a sign in the Immanuel that shall be born of the virgin. This prophecy clearly applies to Christ, and is so regarded by the Apostle Matthew. Now what was that sign to Ahaz? It was not fulfilled for sixty-



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five years several times told. The sign was to precede the circumstance; and has been given in the Christ incarnate; and the circumstance was also fulfilled in the deliverance from Antichrist's past reign. But the prophecy has a yet future application, and its final fulfillment belongs to the coming 1,260-day period. There will be sixty-five years of tribulation and peril at the beginning of the sixth seal, followed by the prosperous sealing period; and the Child of the Virgin is an institution that will rise in that era; and it will be the evangelical offspring of Protestantism.

"Before the child shall know to refuse the evil and choose the good," before the new body shall have passed its youth, "the land whose two kings thou abhorrest shall be forsaken," in the desolation of the third trumpet, when two Antichrist kings shall dominate in America. "Jehovah shall bring upon thee . . . days that have not been from the day that Ephraim departed from Judah, even the king of Assyria." The great falling away of the sixth seal will be followed later by another apostasy, under a second form of Antichrist.

"And it shall come to pass in that day that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt," the old form of Antichrist, "and for the bee that is in the land of Assyria," the later form of Antichrist. Society will be menaced by those two Antichrist powers. "In that day shall the Lord shave with a razor that is hired . . . the parts beyond the River," meaning the Nile, which typifies the old Antichrist institution; "with the king of Assyria," the later Antichrist. The meaning appears to be that the old power of Antichrist will be completely shorn by the second Antichrist power. Verses 21-25, Gospel work will continue on a small scale; but with good results.

Chapter 8. "Mahar-shalal-hash-baz," meaning the

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spoil speedeth, the prey hasteth, is suggestive of the rapid progress of the second form of Antichrist. "Before the child shall know to cry, My father, and my mother," before a newly-formed body shall pass its infancy, "the riches of Damascus and the spoil of Samaria shall be carried away before the king of Assyria." The later Antichrist will make a great inroad upon religious institutions.

"This people refuse the waters of Shiloh, and rejoice in Rezin and Remaliah's son." The people of the Church take pleasure in characters tending toward Antichrist, which shows that persons of that class will at that time predominate in the Church. As a consequence, the later form of Antichrist will carry away a large proportion of the Church. It will be widespread, filling the "land of Immanuel," or wholly invading the Church.

Chapter 9. "The people that walked in darkness have seen a great light. . . . Thou has multiplied the nation, thou hast increased their joy. . . . For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, Thou hast broken as in the day of Midian. For unto us a Child is born, unto us a Son is given." The prophet is here speaking of a great change for the better, and of the beginning of a new institution. "And the government shall be upon His shoulder." It will be a Messianic institution. "And His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." It is not the Immanuel institution of the sealing period, but one of a later time. The prophetic name of the first institution is Immanuel, God with us; and it will come out of a spiritual reformation; but the second is God ruling us, and will aim to reform society in general. Its prophetic titles are suggestive of the Messianic conceptions of the Church.

Chapter 9:8-10:34 describes the lamentable state of the

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Jews during the third and fourth trumpets. Verse 20, "A remnant shall return" from the corruptions of those times. Verse 25, "A very little while," after that reformation, "the indignation shall be accomplished, and mine anger in their (enemies') destruction." 11:1, "And there shall come forth a shoot out of the stock of Jesse; and a branch out of his roots shall bear fruit." Two reformed branches shall come out of that reformation. The root suggests the more radical branch, and seems to be given the preference in verse 10.

Chapter 11:11. "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people." The prophetic viewpoint here is the close of that second period of apostasy, which makes it appear that previous to that time the Jews will have been gathered from their dispersion, and again scattered. Two homes are to be assigned to them, one in the West and the other in the East (v. 14). "The shoulder of the Philistines on the West" is the northern shoulder of South America, Philistia being the poetic name for Palestine, which is the prophetic type of Protestantism at large. "The river of Egypt shall be smitten into seven streams," the old power of Antichrist divided into seven branches; and that circumstance will be favorable to the Jews.

Chapters 13 and 14 are a discourse upon the third form of Antichrist, whose era of power will be in the fifth and sixth trumpets. The prophetic date of 14:28, the year that King Ahaz died, is connected with the breaking of the power that smote Philistia, meaning the overthrow of the old power of Antichrist in the second trumpet. "For out of the serpent's root shall come forth an adder, and his fruit shall be a fiery, flying serpent," meaning the two later forms of Antichrist that should rise after the old power. "Howl, O gate; cry, O city; thou art melted away, O Phi-

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listia, all of thee," apparently referring to the decline of Protestantism. "Jehovah hath founded Zion," God's recognized institution after Protestantism; "and in her shall the afflicted of His people take refuge." The three years mentioned in 15:5 and 16:14 appear to date from the sixth trumpet, when "the nations shall rush like the rushing of many waters" (17:12).

Chapter 18. America is the "land overshadowing with wings." The terrible people here described answer to the old power of Antichrist, "whose land the rivers divide," their institution being torn by schisms. It is the period mentioned prospectively in 11:15. The ambassadors of swift messengers will be a timely effort to bring about a reconciliation. But an ensign will be lifted up to the inhabitants of the world to defeat their purpose; and there will be successful resistance. Under the figure of a vine that is pruned before the harvest is described the calamities that shall be prematurely visited upon that Antichrist power. Verse 7 hints at a partial reformation. This prophecy is an introduction to the oracle that follows in the succeeding chapter.

Chapter 19. "I will stir up the Egyptians against the Egyptians; and they shall fight every one against his brother . . . neighbor . . . neighbor . . . city . . . kingdom . . . And I will give over the Egyptians into the hand of a cruel lord; and a fierce king shall rule over them," the fierce false Messiah of the fourth trumpet. Verses 18-22 describe the partial reformation which was before hinted, in the "five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah of hosts." That reformation will sustain only a borderline relation with the old Antichrist institution, "a pillar at the border thereof to Jehovah." "In that day shall there be a highway out of Egypt to Assyria, and the

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Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians." Intercommunion will be established between the two Antichrist powers. "In that day Israel will be the third with Egypt and with Assyria, a blessing in the midst of the earth." The two Antichrist institutions will give the Jews their fraternal recognition. No subsequent mention is made of that reformation, which makes it appear that it will be of short duration.

The prophetic date of 20:1 appears to belong to the era of the Wormwood Star, when the second form of Antichrist shall rise. The three years of the carrying away of the Egyptians in disgrace by the Assyrians is to be understood of the general attitude of the second form of Antichrist toward the old power, during the third, fourth, and fifth trumpets.

The oracles of the 21st, 22d, and 23d chapters apply to the era of the third power of Antichrist, in the fifth and sixth trumpets. "The wilderness of the sea" is a non-political power that has been reduced to anarchy. The whirlwinds are violent social disturbances. The "South" appears primarily to mean the land of the Philistines, of which Ashdod referred to in the previous chapter was one of the principal strongholds. In the prophetic sense, it points to South America. There is painful and unendurable solicitude in view of an expected siege, from the third power of Antichrist, as the context shows. A watchman is set, and anxiously waits in anticipation of expected messengers. After long and patient waiting they come, and announce that "Babylon is fallen, is fallen; and all the graven images of her gods are broken unto the ground." The late Antichrist power will meet with a great defeat.

"One calleth me out of Seir, Watchman, what of the night? Watchman, what of the night?" The Moham-

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medan power will deride the prospect of the Millennial era. "The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye; turn ye, come" (come again). The Millennial era will come; but a long, dark night is yet ahead, even for you; and you will again have occasion to inquire, What of the night?

Chapter 22. The word valley is a prophetic term which is used indefinitely for the dominion of any organization. In this place it applies to the Jews. The change of office from Shebna to Abiathar prefigures a change in the Jewish administration in the era to which the prophecy applies.

Chapter 23 describes the fall of a great mercantile power, which is to be interpreted in the future fall of Protestantism.

Chapter 24 describes a great tribulation that shall come upon the whole world, after the "city of confusion" shall be broken down, the fall of Protestantism before described. "The treacherous dealers have dealt very treacherously," not only the Antichrists, but Jews and Protestants as well. "Fear and the pit and the snare (of anarchy) are upon thee, O inhabitant of the earth. . . . And it shall come to pass in that day that Jehovah shall punish the host of the high ones on high," men in eminent places, "and the kings of the earth upon the earth. And they shall be gathered together (confederated) as prisoners are gathered in the pit, and shall be shut up in the prison (held under the power of anarchy); and after many days they shall be visited" (with punishment). The above prophecy will be fulfilled in the sixth and seventh trumpets, followed by the Millennial era; when "Jehovah of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously."

Chapter 25 is a song of thanksgiving for the destruc-

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tion of the city of confusion. Chapter 26 is a song of praise, contrasting with the fallen power a strong city whose walls and bulwarks is salvation. "Jehovah is an everlasting rock" (rock of ages). Verse 20, "Come, my people, hide thyself for a little moment," from impending danger, "until the indignation be overpast," when "Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." The dead will not be buried in that era of vengeance.

Chapter 27. The two leviathans, and the monster that is in the sea, are the three powers of Antichrist. The two later powers will be punished, and the old power destroyed. The "vineyard of red wine" is God's military economy for the destruction of wickedness, in the sanguinary winepress era of divine visitations (Psa. 75:8). "I Jehovah do keep it; I will water it every moment: lest any hurt it, I will keep it day and night," as a necessary providential measure. Verse 9, The purpose of the Jews' afflictions is to take away their sin. Verse 12 implies that they will be connected with the old power of Antichrist; but that the connection will be broken; and they shall be gathered into their own institution.

Chapter 28 describes the corrupt state of the Jews. They "reel with wine and stagger with strong drink." Their intemperance will be a snare to them, and they will make a "covenant with death," and an "agreement with Sheol," by entering into an alliance with Antichrist, in order to save themselves from the overflowing Antichrist scourges. But their covenant with death and agreement with Sheol shall not stand; and the overflowing scourge will take them as often as it passes thru; and they will be in danger of the consummation determined from Jehovah of hosts upon the whole earth.

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Chapter 29. "Ho, Ariel," the fireplace of God. The Jewish institution is the only one of divine sanction that recognizes the use of burnt offerings. The Jews are to suffer a siege. Verse 9, "They are drunken, but not with wine; and stagger, but not with strong drink." The context explains it to be in their spirit. The prophetic writings are not understood, but are as a sealed book to the learned, and can not be read (understandingly) by the unlearned. Verse 14, "A marvelous work and a wonder, the wisdom of their wise men shall perish." Their rabbinical writings from men esteemed as wise will be discarded. That will open the way for better things; and "they that err in spirit shall come to understanding, and they that murmur shall receive instruction." Chapters 30 and 31 are a discourse upon the Jews' league with Antichrist, and of its baneful consequences to them. They are exhorted to return to Jehovah from whom they have deeply revolted. South America is the land of trouble and anguish mentioned in 30:6. The lion and lioness are the two branches of Jews of 11:1, and the viper and fiery flying serpent are the two later Antichrists of 14:28.

Chapter 32 describes the blessedness of a Jewish reformation. Verse 10, "For days beyond a year shall ye be troubled, ye careless women." Some indiscretion will prolong their trouble for a while, after the period of tribulation described in the foregoing chapters shall have ended; and they will not prosper "until the Spirit be poured upon them from on high." Chapter 33 is directed against the treacherous oppressors, the godless ones, the sinners in Zion. They shall be consumed "as thorns cut down, that are burned in the fire."

Chapter 34 describes the terrible era of vengeance that shall be fulfilled before the Millennial era. "Their slain shall be cast out (unburied), and the stench of their car-



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casses shall come up, and the mountains shall be melted with their blood." There will be such sanguinary and destructive conflicts that the strong and stable institutions of those times will be broken up. It will be "Jehovah's day of vengeance, a year of recompense for the cause of Zion." The figures employed to describe the destruction of corrupt national and religious powers are very strong and striking. "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. . . . The smoke thereof shall go up forever." Those powers will be reduced to perpetual desolations. In strong contrast with that era of destruction will be the Millennial era of chapter 35.

Chapter 36 introduces a prophetic circumstance in the intended siege of Jerusalem by the Assyrians. They had already taken the defenced cities of Judah, and came against Jerusalem intending to put an end to the kingdom. King Hezekiah sent to the Prophet Isaiah to pray for the remnant that were left. Deliverance was granted, and a sign was given. "Ye shall eat this year that which groweth of itself, and the second year that which springeth of the same; and the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the escaped of the house of Judah shall yet take root downward, and bear fruit upward" (37:30, 31).

The Assyrian invasion prefigures a perilous time to the people of God (probably including both Jews and Christians), from the second form of Antichrist. A year in prophecy sometimes means an era. The first and second years, during which only the spontaneous productions of the earth are eaten, suggests two periods of the prophetic famine era, which is to be included in the first four trumpets. "This year" applies to the third trumpet, and the

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“second year” to the fourth trumpet. The “third year” is the fifth trumpet, the beginning of a more prosperous era.

The prophetic viewpoint of chapter 38 is the beginning of the fourth trumpet. The sign that was given to Hezekiah is a prophetic riddle. The ten degrees of the dial are equal to ten-twelfths of a day, exclusive of the night; and the number fifteen bears the same proportion to another number, which is eighteen. Ten, fifteen, and eighteen are three prophetic numbers that belong to the same general period. Hezekiah's life was finished, but fifteen years were added: even so fifteen years must be added to the complete number, or eighteen, to give the full prophetic era, which is thirty-three years. The ten degrees of the dial represent ten years; and the turning back of the dial shows that the era will date ten years back of the fourth trumpet, to which the circumstances of that era will belong. This riddle gives the dates of several important epochs of a critical era, when the Church shall be menaced by the powers of Antichrist.

Chapter 40. “The warfare of Jerusalem is accomplished.” It is the Messianic body that is here intended. “The voice of one that crieth in the wilderness,” announced the advent of the Christ incarnate: a “voice” will again be heard at the approach of the Messianic era of the last three trumpets. The world at that time will be a spiritual desert, with no highway for the King when He shall come to reign; and it will be necessary to prepare the world for the kingdom of Christ. It will be a distinct era of the Church.

Chapter 41. “Who hath raised up one from the East?”—not the far East, but Europe. The location is Great Britain, which will be the center of the new construction described in the context. “But thou, Israel . . . the

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seed of Abraham my friend, . . . I have chosen thee, and not cast thee away." The Jews will not be cast away with the rejected Christian body. Verse 25, "I have raised up one from the north, and he is come; from the rising of the sun one that calleth upon My name." Two Messianic statesmen will be raised up, one from North America (called the North in prophecy), and the other from the far East.

Chapter 42. "Behold My Servant, whom I uphold; My Chosen, in whom My soul delighteth; I have put My Spirit upon Him; He shall bring forth judgment to the nations." God's chosen institution of the last three trumpets will lead the nations up to the true Messianic idea. Verse 18, "Who is blind but My servant? or deaf, as My messenger that I send?" The context shows that the Jews are meant, a people downtrodden and oppressed. The forty-third and forty-fourth chapters are directed to the Jews. Chapter 44:5 mentions three classes, whose prophetic names are Jehovah, Jacob, and Jehovah Israel, apparently meaning Christians, Jews, and Christianized Jews.

Chapter 44:28. The rebuilding of the temple is to be taken prophetically to prefigure the building anew of the Jewish institution. Cyrus is called God's shepherd, and is the type of the leading patron of that reconstruction which shall take place in the era of the bringing in of the Jews.

Chapter 46:11. "Calling a ravenous bird from the East," not the far East, but continental Europe, where the old power of Antichrist will then have their center. They will be instrumental in causing the late Antichrist power to lose their dominion, as described in chapter 47. Chapter 48 is directed to the corrupt and conservative class of Jews of the old type. Verse 20, "Go ye forth of Babylon." Be not identified with the power of Anarchy. Chap-

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ter 49:1-3, "Thou art My servant; Israel, in whom I will be glorified;" a correct body of Jews, the reconstruction before mentioned. This branch is to "raise up the tribes of Jacob, and restore the preserved of Israel," and to be "for a light to the nations."

Chapter 50:1. "Where is the bill of your mother's divorcement?" addressed to the old and rejected body of Jews. Verse 4, The Jews of the reformation are again the subject of the prophecy. Those two classes are the leading subjects of prophecy from this point on to the end of Isaiah's book.

"Awake, awake," is the keynote of chapters 51 and 52. Chapter 51:6, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment." The existing order of things, both ecclesiastical and political, shall become obsolete and pass away. Chapter 52:13 to 53:12, "Behold, My Servant shall deal wisely, He shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee, His visage was so marred more than any man, and His form more than the sons of men." God's recognized Son and Servant was highly exalted, yet badly misrepresented. "So shall He startle many nations: kings shall shut their mouths at Him," because of the wonderful things they shall see and hear. God's wise servant will suffer great afflictions in the person of His Church; and the clause that follows describes both His persecutions and theirs.

Chapter 54. "Sing, O barren . . . for more are the children of the desolate than the children of the married wife." The reformed Jewish branch that shall remain as an independent body when the two reformed branches of Jews and Christians shall unite, will outnumber the other branch. Chapter 55 is the gospel invitation, a figurative description of the blessings of the gospel. Chapter 56:9,

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"All ye beasts of the field, come to devour the beasts of the forest." The domestic animals turning to devour the wild and fierce carnivorous beasts of the forest, typify the efforts of peaceable and law-abiding citizens to put down the lawless classes that were dominating the world. Chapter 57:3, 11, The powers of Antichrist will have grown arrogant because judgment has been long deferred; but they shall be taken away.

Chapters 58 and 59 describe the shortcomings of the Jews. Chapter 60 describes a change for the better. Verse 8 beautifully compares the return of the Jews to the flying of doves as a cloud to their window.

Chapter 61:1. "The Spirit of the Lord Jehovah is upon me, . . . to proclaim the year of Jehovah's favor," that shall succeed the Millennial era; "and the day of vengeance of our God," that will be fulfilled in Satan's short season, before the era of Jehovah's favor shall begin.

Chapter 63:1-14. "Who is this that cometh with dyed garments from Bozrah? . . . I have trodden the winepress alone; and of the peoples there was no man with me." The nations will not aid the Jews in their final conflict with Antichrist. The "dyed garments from Bozrah" is a prophetic hint of the judgments that shall be visited upon the Mohammedan powers in that post-Millennial winepress period.

Chapter 63:15 to 64:12. "Behold from the habitation of Thy holiness . . . Thy people possessed it but a little while. . . . Our holy and our beautiful house where our fathers praised Thee is burned with fire." The destruction of the Jews' city and temple will be one of the features of that winepress period.

Chapter 65. "I am inquired of by them that asked not for Me," the nations who had not hitherto recognized the

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authority of Christ. "I have spread out My hands all the day unto a rebellious people," the conservative Jews of the East, who will cling to the old order of things. Verse 18, "I will bring forth a seed out of Jacob, . . . an inheritor of My mountains." The reformation will depart out of that incorrigible body. Verse 15, "The Lord Jehovah shall slay thee, and call His servants by another name." The institution favoring the Mosaic economy shall be destroyed, and the reformed body that shall take their place will be called by another name.

Chapter 66:3. "He that killeth an ox is as he that slayeth a man," etc. Adherence to the Mosaic sacrifices after God has put them away is abominably wicked. Verses 6 and 7, "A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompense to His enemies. Before she travailed she brought forth; before her pain came she was delivered of a man-child." The above clause is a lively description of the final reconstruction. The reformation of that time will not be harassed by Antichrist opposition; and the Church will not labor so painfully to accomplish a new organization, suited to the new order of things, as in the reformation of the fifth trumpet.

Verse 15. "Jehovah will come with fire, and His chariots shall be like the whirlwind. . . . and the slain of Jehovah shall be many." Many wicked people will be destroyed, even after the destruction of Antichrist. Verse 17, The tree in the midst of the garden is a hint of the existence of some form of social corruption that must be destroyed. Verse 22, "The new heaven and the new earth shall remain before Me." The new order of things shall not pass away. "So shall your seed and your name remain." The new institution under a new name shall continue until the end of the age.

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### JEREMIAH

Jeremiah's prophetic viewpoint is the fourth trumpet. The siege of Jerusalem by the king of Babylon prefigures the siege of the Church by the world's future power of Babylon, or Antichrist Anarchy, which will be a politico-religious power of great importance in the fourth trumpet, when the third part of the world's political and religious lights shall be extinguished. At that time both Jews and Christians will have been guilty of the same general defections, and will be greatly corrupted by the prevailing forms of Antichrist. The prophet foresees a great evil in the rising power of Anarchy that shall sweep over the entire world. Interwoven with these prophecies are prophetic glimpses of the vicissitudes that shall befall the Jews during the last three trumpets.

In a prophetic sense, Jeremiah was set "over the nations and over the kingdoms to pluck up and to break down and to destroy and to overthrow; to build and to plant." The rod of an almond-tree symbolizes the speedy fulfillment of the prophecies he is about to write: "I will hasten my word to perform it;" for they center upon an era of only forty years. The Immanuel institution was about to pass away, and at a not very remote period the Jewish institution would begin to suffer a protracted siege, that would end in its dissolution. There would also be a general breaking up of the nations. After the almond rod, the prophet sees a boiling caldron with the face thereof from the north. This typifies the location from which shall proceed "an evil that shall break forth upon all the inhabitants of the land," a widespread calamity that shall affect society in general, and having its origin in North America.

Chapter 2. "Thus saith Jehovah, I remember for thee

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the kindness of thy youth, the love of thine espousals: how thou wentest after Me in the wilderness, in a land that was not sown;" true of the Israelites, and also true of the reformation that came out from under the Papacy, to establish Christianity in America. But at the time of the fourth trumpet the great tribulation of the sixth seal will have ended several centuries before, leaving America an utter waste; and the later Christian institution of the sealing period will have passed its wilderness period and grown corrupt thru the invasion of Antichrist errors. To that circumstance the prophecy applies.

"What unrighteousness have your fathers found in Me? . . . Neither said they, Where is Jehovah that brought us up out of the land of Egypt?" the dominion of the old power of Antichrist, "wilderness . . . deserts . . . pits [of anarchy] . . . shadow of death . . . I brought you into a plentiful land," a return of prosperity after the power of Antichrist was broken. "And now what hast thou to do in the way to Egypt to drink the waters of the Sihor [the Nile]: and what hast thou to do in the way to Assyria, to drink the waters of the river [the Euphrates]?" The figure here employed is similar to Isaiah 7:18. "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" Like the vine of Isaiah's prophecy, the Church will degenerate at a later time.

Chapter 3 describes two classes of backsliders, one of whom have been carried away and the other badly corrupted. They may be taken to represent the Immanuel and Jewish institutions, the first then being in its latest decadence, and the other looking forward to a similar fate.

Chapter 4 describes the lamentable end of God's recognized institution. "I will bring evil from the North, and



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a great destruction. A lion is gone up from the thicket, and a destroyer of nations," the third form of Antichrist, which will then begin to menace the governments. "Destruction upon destruction is cried, . . . suddenly are My tents laid waste, and My curtains in a moment." The disintegration of the Immanuel institution will be very rapid. "Yet will I not make a full end." Material will remain for forming anew.

Chapter 5 seems especially applicable to the Jews. The lion, the leopard, and the wolf of verse 6 seem intended for the three Antichrist powers that shall trample the Jews down and prey upon them. "But make not a full end." Like the Christian institution, the Jews will have material for a new beginning.

Chapter 6. The anarchists will make an evangelistic crusade. "Arise, and let us go up at noon," and make a timely assault. "Woe unto us; for the shadows of the evening are stretched out;" the day of the era will soon be ended. "Arise, and let us go up by night, and let us destroy her palaces." After the day shall end, their buildings will be destroyed.

Chapters 7 to 13, inclusive, is a discourse that looks forward prospectively from the culmination of the era of defections to the evil that will then be coming upon the world. Chapter 14 is a prophetic view of the era of the great spiritual dearth of the first four trumpets, covering a period of five and a half centuries, and then in its final stage. Chapters 15 to 17 treat of the incorrigible character of the Church in general of that era, and of its certain doom, and is supplemented by parables on the same line of thought in chapters 18 and 19. The same trend of prophecy continues thru chapters 20 to 23, inclusive, in which the only escape for the faithful few is by leaving their degenerated institution; and both Christians and

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Jews appear to be held in view. The righteous Branch of David (23:5) is the future reformed Jewish institution.

Chapter 24. They that are typified by the good figs shall be brought again to their land; "and I will build them, and not pull them down; and I will plant them, and not pluck them up." This prophecy has never yet been fulfilled, and applies wholly to the future, in the remnant that shall be saved out of the Christian institution of the fourth trumpet, and out of the Jewish institution of a later time.

In chapter 25 the forty-year period of the fourth trumpet is shadowed somewhat dimly, and yet clearly enough to be seen; and the time is also revealed when the rapid decline of the Immanuel institution shall end in its dissolution. The first year of Babylon is placed in the fourth year of Jehoiakim, and answers to the end of a twenty-three-year period of reformation in the fourth trumpet. It takes the thirteenth year of Josiah and the fourth year of Jehoiakim, inclusive, to make the twenty-three years; but this way of reckoning is common in Bible chronology. From the thirteenth year of Josiah to the end of Zedekiah's reign is forty years. The pitched battle of the shepherds, mentioned in chapter 6, will begin in the twenty-third year of the fourth trumpet, when the period of reformation shall end; and that will be seventeen years, or more properly, seventeen and a half years, before the close of the fourth trumpet.

The dial riddle of Isaiah, taken in connection with the twenty-three-year period of Jeremiah, gives the dates of some important crises thru which the Church will pass before the crisis that shall bring it to an end. The ten degrees of the dial were assumed to be equal to the fifteen-year period of Isaiah, and shows it to be a partial eighteen-year period, since ten is to twelve as fifteen is to eighteen.

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Ten and twenty-three equals thirty-three; and fifteen and eighteen equals thirty-three. The ten-year period is to be added to the twenty-three-year period—not after, but before it; and the fifteen-year period is to be added to the eighteen-year period—not after, but before it. There are four sub-periods of the thirty-three-years era, each of which will begin with an important epoch and end with an important crisis. A study of Jeremiah's prophecy will enable us the better to understand that era, because it centers upon the circumstances of those times.

During the last ten years of the third trumpet the Jews will be menaced by the second form of Antichrist, and a crisis (prefigured by Sennacherib's invasion) will be safely passed. The Immanuel institution, after fifteen years of tranquillity, ending with the fifth year of the fourth trumpet, will begin to be menaced by the third form of Antichrist. The proposal to "go up at noon" (chapter 6:4) is prophetic of an assault in the midday of the eighteen-year siege, which will be at the beginning of the fifteenth year of the fourth trumpet. "The day declineth, the shadows of the evening are stretched out," the eighteen-year day will end before the siege shall close. Within the succeeding night, the remaining seventeen years of the fourth trumpet, the institutions of the Church will be destroyed. Jeremiah speaks of the twenty-three-year period as an unsuccessful era of reformation. He had spoken, rising up early; but they would not hear.

Chapter 25:11. "And these nations shall serve the king of Babylon seventy years," when the third form of Antichrist shall come into power. After that time the winecup of fury shall pass from nation to nation; and "a great tempest shall be raised up from the uttermost parts of the earth; and the slain of Jehovah shall be from one end of the earth even unto the other end of the earth;"

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so widespread and calamitous will the power of Anarchy become. "And the shepherds shall have no way to flee, nor the principal of the flock to escape." Religious institutions will suffer as well as the world powers.

Chapter 26. "In the beginning of the reign of Jehoiakim" . . . Four years before the end of the twenty-three-year period of reformation faithful men will be raised up to warn the degenerated Christian institution of their defections and of their impending doom. The persecutions of Jeremiah foreshadow the sufferings of the faithful servants of Christ of that future time. "Urijah was afraid, and fled, and went into Egypt," typifying the fearful of that era of persecution who shall fall away to the old power of Antichrist.

Chapters 27 and 28. Jeremiah and Hananiah are the counterparts of two classes of statesmen of different views, who shall figure in the era when Anarchy shall begin to rise.

Chapter 29. The Jews of the captivity represent the Jews of the future under the dominion of Anarchy. This prophecy refers to a later era than the fourth trumpet, and the time will be long. "After seventy years be accomplished for Babylon I will visit you," with a reformation. The seventy-year period of Babylon here mentioned will be later than that of chapter 25:11, and Anarchy will have passed its zenith. Chapter 30 describes a crisis thru which the reformation will pass, "the time of Jacob's trouble; but he shall be saved out of it. For . . . I will break his yoke from off thy neck, and will burst thy bonds." A threatened calamity will have a favorable ending, leading to the Jews' emancipation.

Chapter 31 applies to the era of the Jewish reformation. "At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall be My people." The reformation will extend to all the Jews. "The planters shall plant, and make common the fruit thereof," mean-

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ing that they will enjoy their labors (Lev. 19:23-25). "Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . A great company shall return hither." The people of God shall be gathered into their own institutions. "Rachel weeping for her children" represents the Jews as mourning over their dispersions. "They shall come again from the land of the enemy; and there is hope in thine end, saith Jehovah, that thy children shall come again to their own border." There shall be a full restoration.

Chapter 31:22. "Jehovah hath created a new thing in the earth, A woman shall encompass a man." This figure is applied by John to the reconstruction of the fifth trumpet; but it here refers to a new era of the Jews. "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and write it in their hearts." That new covenant will be as permanent as God's ordinance of the sun and moon and stars; and will be the basis upon which the Jewish nation shall be perpetuated.

Chapter 32. Jeremiah at the word of the Lord bought a piece of land, and sealed the evidence, at the time of the siege that was for a time to put an end to the national existence of the Jews. This he did to signify that hereditary rights would be recognized in the national restoration. In the prophetic sense it means that there will be a restoration after the dispersion, both of Jews and Christians, and not a body formed out of new material. In that evangelical sense they will be the hereditary successors of the old and rejected bodies.

Chapter 33:15. "In those days, and at that time," the time of the restoration, "will I cause a Branch of righteousness to grow up unto David . . . She shall

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be called, Jehovah is our righteousness. For thus saith Jehovah, David shall never want a man to sit upon the throne of the house of Israel." This righteous Branch will enter into the permanent institutions of that era. Like the permanent covenant of day and night, it will continue to the end of the age. Verse 24, "Those two families" are the two bodies of Jews of that era.

Chapters 34 to 44 is a description of the incorrigible character of the Jews and of the circumstances of their captivity, all of which is a prophetic forecast of the future era of the Jews of the old type in their captivity under the power of Anarchy. The departure of the Jews from under the dominion of Babylon to go into Egypt, is to be interpreted prophetically in the Antichrist defection described by Isaiah. "Go ye not into Egypt," make no alliance with the old power of Antichrist. God is speaking to the Jews thru the centuries, to a time which is yet in the distant future.

Chapter 45 is a statement of God's purpose to break up all existing organizations. Chapters 46 to 51 contain a series of judgments against the nations. The arrangement in placing this discourse between the two accounts of the siege of Jerusalem appears to be an indication of the prophetic period of fulfillment. The Christian institution will be broken up in the fourth trumpet, and the Jewish institution in the beginning of the sixth trumpet. Between those two circumstances Anarchy will be in the height of its power, and will be measuring out death-dealing blows against all organized powers. A few of the circumstances will be noted.

Chapter 46: 8, 10, 13. The old power of Antichrist shall be put down by the late power. Verse 28, There shall be a full end of all the nations to which Israel shall be scattered, but not a full end of Israel.

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Chapter 47. The fall of Protestantism. (See Isaiah, chapter 23.)

Chapter 48:47; 49:6, 18, 33, 39; 50:40; 51:64. Some of the nations shall be restored, but others are to be perpetual desolations.

Chapter 50:17. Israel will suffer in the third trumpet, under the second form of Antichrist; and will afterward suffer even more severely in the fifth trumpet, under the third form of Antichrist. Chapter 51:45, 46, "My people, go ye out of the midst of her, and save yourselves every man from the fierce anger of Jehovah. And let not your heart faint, neither fear ye for the tidings that ye shall hear in the land; for tidings shall come one year, and after that in another year shall come tidings, and violence in the land, ruler against ruler."

The era of war above referred to belongs to the sixth trumpet. The tidings of the first year would therefore be in the fifth trumpet near its close, when the trouble shall first begin. In the second era the war will assume greater international proportions. The Jews of that time are exhorted not to fear the threatening omens of war, and to depart out from under the dominion of the late power of Antichrist.

Chapter 51:59-64. The prophetic date of Jeremiah's prophecy of the downfall of Babylon answers to the thirty-fourth year of the fourth trumpet, which is the time when the Messianic statesmen of that era will begin to anticipate the downfall of the world's great power of Anarchy.

## LAMENTATIONS

The Lamentations of Jeremiah is a prophetic description of the desolations that shall befall the Jews in consequence of their Antichrist defections.

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### EZEKIEL

Ezekiel's prophecy gives a general outline of the plan of the age, but dwells chiefly upon the era extending from the sixth seal to the final destruction of Antichrist. The prophet describes the circumstances leading up to the era of the Church's rejection, and explains the causes that shall lead to the dissolution of God's two recognized institutions. The importance of that era in the plan of the age is illustrated in the vision of the four wheels and four living creatures.

This vision is a prophetic riddle. In its literal significance it represents our earth as it would appear to a spectator situated at some distance out in space. The sun's rays shining upon our atmosphere charged with vapor would present the appearance of the strong wind, or whirlwind, in the Arctic current that sweeps down from the polar regions, and of the great cloud with the brightness of glowing metal, or amber. The four living creatures are one, and represent our earth in four dispensations. The face of the earth is its surface, and the four faces are the four large tracts of land surface. Our atmosphere is heavily charged with electricity; and somewhere, all the time, it is shining and flashing in the manner described; and out of the fire, the luminous sheets and torches, go forth lightning.

Ezekiel's riddle is a general statement of the plan of the age, and is a symbolic revelation of its dispensational features. Our attention is first called to a great whirlwind which came out of the north, and a fire infolding itself with brightness as the color of amber; and out of the midst of the whirlwind came four living creatures. The prophetic meaning of the whirlwind is a great revolution, a general overthrow of the powers of the world at



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a time when they are to be swept away. The vision of glory coming out of the whirlwind shows that God will be glorified thereby. The four living creatures and the four wheels, the dispensations and cycles that came out of the whirlwind, indicate a crisis that will be connected with the entire plan of the age.

"The living creatures had the likeness of a man." The appearance of the human in every part of the vision shows that it applies to the human era, the age of man. "Every one had four faces," looking in all directions. "Every one had four wings," flying in all directions. "The soles of their feet were like the soles of a calf's feet," a domestic animal, the symbol of civilization. "The hands of a man were under their wings," the symbol of human instrumentality." "Their wings were joined one to another," to denote that the entire world should be brought into contact. "They turned not as they went," traveling and commercial facilities being open in all directions. "They went every one straight forward," all obstacles in the way of national and commercial intercourse being overcome.

"They four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side: they four had also the face of an eagle." The application of the four faces to the four great continents can readily be seen. On one side are the close, united continents of Europe and Asia; one, the man-faced Europe, noted for its intellectual races; the other, the lion-faced Asia, the strong continent of powerful nations. On the left side, which is to say to the west, a little more isolated, but not wholly detached, is the ox-faced, docile Africa, the land of labor-serving people. The eagle land of America, with its two great outspread wings, the country of free institutions and liberty-loving people, is

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wholly detached from the other three continents by great intervening oceans, as the language implies. "Each of the living creatures had two wings that joined one to another, and two that covered their bodies." The two pair of wings suggest commercial facilities by land and sea.

"The appearance of the living creatures was like burning coals of fire, like the appearance of lamps or torches; it went up and down among the living creatures: and the fire was bright, and out of the fire went forth lightning." This is to be taken as a symbolic description of gospel and educational influences. The dross-consuming property of fire is the reason for its being employed in prophecy as a symbol of reformatory influences. As the purpose of lamps is to give light, they suggest the institutions of the Church as light-bearers of gospel truth. Lightning portends a storm, and is an omen of conflict. "The living creatures ran and returned as a flash of lightning." This is suggestive of the modern uses of electricity and other quick modes of telegraphy, making it possible for persons to come and go (thru messages) like a flash of lightning.

"One wheel upon the earth beside the living creatures for each of the four faces thereof." The thought suggested is that each dispensation will have its center in one of the four great continents. They appear to move westward, from Asia to Europe and America in order, and thence to Africa. "The four wheels had one likeness," each representing a cycle of twenty-three centuries. "And . . . a wheel within a wheel," a twelve hundred and sixty-year cycle within each great cycle. "They went upon their four sides" (quarters), making a full revolution. "They turned not when they went," making but one revolution. Each cycle fulfilled twenty-three centuries, and neither more nor less. "The rings were so high that they were dreadful," being twenty-three centuries in extent.

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“And they four had their rings full of eyes round about,” to represent four eras of animated nature. “The wheels went beside the living creatures; . . . for the spirit of the living creatures was in the wheels.” They were inseparably connected, the living creatures and the wheels, the dispensations and the cycles.

“Over the head of the living creatures was the likeness of a firmament, like the look of the terrible crystal,” the clear and boundless sky, the expansion that typifies the separation between the earthly and the heavenly. “And under the firmament were their wings straight, the one toward the other,” to show that travel progressed forward, not upward and downward, in the firmament, as the angels do. “And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host,” descriptive of an era of great activity, when God revealed Himself thru His administration. “When they stood, they let down their wings:” when progress ceased commercial facilities were restrained. “There was a voice, and the likeness of a throne above the firmament,” typifying the heavenly dominion. “And upon the likeness of the throne was the likeness of the appearance of a man upon it above,” a Messianic idea similar to that expressed in Isa. 6:1, and meaning the Messiah ruling in His human capacity. That human form “had the appearance of fire,” to denote His pure and fervent character. “And there was brightness round about him,” to symbolize gospel illumination. “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about,” to typify God’s covenant to preserve His elect people at times when the world should be threatened with sweeping desolations.

Chapter 2. The prophet is sent “to the children of Is-

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rael, to nations that are rebellious, which have rebelled against Me." The message is to all Israel, the Church at large, both Christians and Jews. In great contrast with the vision of glory is the roll of lamentations and mourning and woe, giving the dark side of the vision, and which is explained in the chapters that follow. Chapter 3:7, "The house of Israel will not hearken unto Thee; for they will not hearken unto Me." They are an unreclaimable class.

Chapter 3:12. . . . "And the Spirit lifted me up; and I heard behind me the voice of a great rushing, saying, Blessed be the glory of Jehovah from His place," the throne of His dominion before described. God will manifest Himself to His own, even in times of apostasy. "And I heard the noise of the wings of the living creatures as they touched one another, and the noise of the wheeis beside them, even the noise of a great rushing," descriptive of an era of great activity among all classes of society. The prophet was to be a watchman to warn the righteous and the wicked. "But thou, son of man, behold, they shall lay bands upon thee, and they shall bind thee with them, and thou shalt not go out among them; . . . and shalt not be to them a reprover: for they are a rebellious house." Faithful teaching would be restrained by such as were opposed to the truth.

Chapter 4. The type of a siege is to be understood in a general sense of the persecutions of the Church during the third and fourth trumpets. The 390-day period and the forty-day period are the third and fourth trumpets, respectively, a year for a day. It will be a famine era, not of bread, but of the Word of God, because of the prevalence of Antichrist errors. The eating of polluted bread typifies the corrupt teachings of those times.

Chapters 5 and 6. The type of shorn hair applies to a later period, "when the days of the siege are fulfilled." It

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illustrates how the Jews are to be visited with famine, pestilence, war, and dispersion. The meaning is explained in the discourse that follows.

Chapter 7. "An end, the end is come upon the four corners of the land." Not only the Jews will suffer; but there will be a general visitation upon all departments of society. Evidently the prophet is speaking of the rise of anarchy, when "destruction cometh," and "mischief shall come upon mischief, and rumor shall be upon rumor." (Jer. 4: 19, 20.)

Chapter 8. The north gate of the temple typifies the Christian institution, whose center will be in North America. The general idea here presented is that the nearer one gets to the sanctuary, the greater are the abominations he sees. "Therefore will I deal in wrath: Mine eye shall not spare, neither will I have pity." It is to be an era of severe visitations upon the Church.

Chapter 9. They that have charge of the city are commanded to come near. Six men came by way of the north gate, each with a slaughter weapon in his hand, and one clothed in linen with a writer's inkhorn by his side. The north gate points locally to North America, where the Antichrist Messiahs of the first four trumpets will hold their seat. The six men with slaughter weapons typify the six leading Antichrists of that era; and the man clothed in linen, the officiating vestment of the high priest, typifies Christ in His priestly character. "And they went in and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house." It is the Jews that are here intended. It will be the beginning of God's return to Israel, standing at the threshold, ready to come among them. The marking and slaying are to be interpreted in the assaults of the Antichrists, and the providential preser-

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vation of such as God shall spare. The corrupters of the Jewish institutions will suffer severe visitations; and the reason assigned is that "the iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city is full of wresting of judgment; for they say, Jehovah hath forsaken the earth, and Jehovah seeth not."

Chapter 10 returns to the vision of the throne, the cherubim, and the four wheels. In the first vision the throne was above the firmament: in the second vision the throne is in the firmament and nearer the earth, the Messianic conception making a nearer approach to the terrestrial sphere. The man clothed in linen is commanded to "fill both hands with coals of fire from between the cherubim, and scatter them over the city," to typify an era of reformation. "Now the cherubim stood on the right side of the house," which means the side of right. The world at large will be favorable to the reformation. "And the glory of Jehovah mounted up from the cherub, and stood over the threshold of the house," typifying God's return to the Messianic Christian body. "And the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory." God's presence will be gloriously manifested among His people. "And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when He speaketh." There will be a great stir; and society in general (the outer court) will begin to apprehend God's dispensational administration in the world.

The man clothed in linen was commanded to go in between the whirlings (revolutions of the cycles), under the cherub, and between the cherubim. A prophetic epoch is here intended. It belongs to the cherub between the cherubim, and which answers to the Messianic dispensation. "He went in and stood beside a wheel," the wheel within,

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the cycle of the reformation. "And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim." The fire was not taken from the altar, but from between the cherubim; and it was not taken by the priest of the altar, but by the cherub. The reformation will not be a distinctly religious movement; but will be of a purely dispensational character, addressing itself to the problems of the world in general. "And there appeared in the cherubim the form of a man's hand under their wings," to denote human instrumentality in the world's great dispensational movement.

"The four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub:" four distinct cycles, one for each dispensation. "They four had one likeness," a general resemblance, "and a wheel within a wheel," the era of the reformation being one of the wheels within. In the first vision there was a wheel for each of the four faces of the cherubim, to denote four dispensational centers; in the second vision there is a wheel for each of the four cherubs, to denote the universality of the dispensations. "When they went, they went upon their four sides (quarters); they turned not as they went." Each cycle makes one full revolution, but is not repeated, notwithstanding their general resemblance; neither do they turn back upon their plane to take the world back to former things. "But to the place whither the face looked they followed it," progressing in the direction of the divine plan. "They turned not as they went:" they did not go out of their divinely-appointed course.

"And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about, even the wheels that they four had," to denote a fully-populated world, teeming with inhabitants in all the departments of life. The eyes of the wheels only are

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mentioned in the first vision, to represent the race in their original spiritual character. The eyes of the cherubim represent the fallen race upon a lower or terrestrial plane. The eyes of the cherubim and wheels in the second vision represent man in his twofold character of animal and spiritual being, the fallen and restored race; "for the spirit of the living creature was in the wheels." "As for the wheels, they were called in my hearing, the whirling!" It is the present age, the cycles are now whirling; but it is not the whirling of the wheels alone, the revolution of the cycles, that is meant; but social, political, and religious revolutions, an era of revolution. In the four faces described the ox has changed to a cherub; and may be taken to denote the future cosmopolitan character of Africa.

The wheels stood or mounted with the cherubim; the dispensations and the cycles, the government of God and the masses of mankind, rising or falling together. "And the glory of Jehovah went forth from over the threshold of the house, and stood over the cherubim." The reformation will take international proportions. "And the cherubim lifted up their wings, and went up from the earth in my sight (above the political sphere), when they went forth, and the wheels beside them: and they stood at the door of the east gate of Jehovah's house." The east gate stands for the Jews of the East. The great dispensational movement will go East, and will have its center at Jerusalem among the Palestinian Jews. "And the glory of the God of Israel was over them above." God will again be glorified in Israel. "This is the living creature that I saw under the God of Israel by the river Chebar," in the first vision. The cherubim and wheels have the same general import. "And as for the likeness of their faces, they were the faces which I saw by the river Chebar, their appearances and themselves; they went every one straight for-



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ward." The four great continents will again figure in that later international era; and traveling and commercial facilities will be open as before.

Chapter 11:1-13 describes the corruptions of the Jewish leaders, and the judgments that shall be visited upon them. Verses 14-25, The inhabitants of Jerusalem represent the power that shall dominate the Jew's dominions, and who will deny them their rights when they shall endeavor to obtain their inheritance. "Yet will I be to them a sanctuary for a little while in the countries where they are come," the countries of the East near their inheritance where they shall be gathered. They will then be gathered from the peoples, and assembled out of the countries where they have been scattered, "and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart (unifying them), and I will put a new spirit within you . . . ." This is the covenant that God will then offer to His people, the Jews.

"And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city." This removal of the glory from the city to a place outside typifies the rejection of the Jewish institution, and the recognition of an outside body of Jews. The prophet then returned to the Chaldean captivity, whose antitype will be in South America, in a seventy-year period of the fifth trumpet, under the third power of Antichrist.

Chapter 12. The unreformed Jews of the fifth and sixth trumpets is the subject of Ezekiel's prophecy from chapters 12-24, inclusive. The sign of removing typifies the future exile of the Jews; and the sign of trembling typifies their desolations. This exile will be fulfilled after

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the seventy years' captivity. The proverb the Jews will then use, saying, "The days are prolonged, and every vision faileth," suggests that it will be a protracted era. It will be the future fulfillment of the four hundred years' exile of Gen. 15:13.

Chapter 13 is a discourse against the false prophets of that era, and their vain visions of peace. Verse 9, They shall have no place in the reformation, nor in the land of Israel. Every effort to better their circumstances without a reformation will be unavailing. The righteous who are grieved with their lies shall be delivered out of their hands.

Chapter 14. The elders of the Jews who seek to inquire of Jehovah are rejected because of their iniquities. Nothing short of a practical reformation will be accepted. A law is laid down to the effect that when a land (government) commits a trespass, and God sends famine or noisome beasts or sword or pestilence upon it, the presence of the most righteous of men can not save it. They shall deliver but their own souls. Those four sore judgments shall be sent upon Jerusalem (the Jews, in their four hundred years' desolation); "yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters. . . . And they shall comfort you, when ye shall see their way and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah." The Jews must understand the causes of their calamities and reform before their afflictions shall cease.

Chapter 15. The Jewish institution, because of its desolations in that era, is likened to a burnt vine. In its best estate it was not profitable; how much less after the fires of desolation have devoured it.

Chapter 16. The beginning of the Jews was like a wretched infant; now they are compared to an adulterous

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woman. This chapter is a figurative description of the prosperity and corruption of the Jews after their restoration to their inheritance. It apparently applies to the period of the first four trumpets. Verses 26-28, Egypt and Assyria, the two oldest forms of spiritual adultery here mentioned, will predominate in the third trumpet. "Thou hast moreover multiplied thy whoredom unto the land of traffic, unto Chaldea," the late form of Antichrist, beginning to flourish in the fourth trumpet.

Chapter 17. The Jews were forbidden to revolt from Babylon to Egypt. This word of prophecy is addressed to the Jews of the future, calling to them thru the centuries, not to secede from under the late Antichrist power, in favor of the old power.

Chapter 18. The unjust parable of sour grapes will be in vogue among the Jews. God's equity is vindicated.

Chapter 19. The parable of the two lions who were taken in the pit of the nations (the international system of anarchy) and brought with hooks, or impelled by force, first to Egypt and later to Babylon, the antitypes of the two powers of Antichrist. This parable is a sequel to the parable of the vine and the two eagles. The Jews will revolt from the late power of Antichrist, who will afterward be subdued by the old power.

Chapter 20. The Jewish elders are rejected. This will be subsequent to the rejection of chapter 14. It represents the Jews as having passed thru many corrections which they are required to consider. The prophet gives a rehearsal of Israel's defections in the wilderness. They rebelled in Egypt, and were worthy of correction; "but I wrought for my name's sake, . . . and brought them into the wilderness." In this rehearsal God gave them His judgments and statutes and Sabbaths; but they rebelled against Him. Again He wrought for His name's sake; and lifted

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up His hand that He would not bring them into their land. The children were then put upon trial, and they rebelled; but "I withdrew My hand, and wrought for My name's sake, that it should not be profaned in the sight of the nations, in whose sight I brought them forth." These circumstances are to have their antitypes in a future deliverance from the old power of Antichrist, and in a transition period to be fulfilled before they shall enter their land.

After the Israelites gained their inheritance, they built a high place and corrupted themselves; and for that cause they were to be gathered out from the peoples, and out of the countries wherein they were scattered, "with a mighty hand, and with a stretched out arm, and with wrath poured out: and I will bring you into the wilderness of the peoples; and there will I enter into judgment with you face to face." That prophecy will be fulfilled in a future Antichrist defection, in the era of Ezekiel's prophecy; and will be followed by a protracted wilderness period in that future era, when they shall serve strangers four hundred years in a land that is not theirs.

Chapter 20: 45-48. "The forest of the field in the South," in South America, where the Jews will have a home in the wilderness era above referred to. That country will receive a terrible visitation. "The flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby." This prophecy is explained in chapter 21, where the two great powers of Egypt and Babylon, the two great Antichrist powers of the two preceding parables, are represented as waging a furious warfare against the Jews. "The deadly wounded one" is the old power in the era of the sixth trumpet (Rev. 13:3). But "in the time of the iniquity of the end" he is commanded to "remove the mitre and take off the crown." They will lose their dominion. "In the place where thou wast created, in the

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land of thy birth, will I judge thee," in continental Europe.

In chapter 22 the sins of the Jews are enumerated, and the character of the prophets, priests, and princes described. It is prophetic of a coming era of defections arising out of causes that it will take many centuries to reveal. Chapter 23 is the same discourse in allegory, which shows that there will be two families of the Jews. These will be the Eastern and the Western Jews. In chapter 24 the corrupted Jewish institution is typified by a boiling caldron. The scum not being removed, the meat is condemned and burned. The vessel being defiled with the meat, is likewise condemned; and placed empty upon a great fire, until it is burned into a molten mass along with its filthiness. This parable symbolizes the utter destruction of the then existing Jewish institution. The prophet's dumb grief is the sign of the great sorrow that will at that time fall upon the Jewish nation. In chapter 25 the neighboring nations who rejoiced at Israel's calamities are reproved. Those words of prophecy are sounding thru the centuries to the future era of the Jews' desolations prophetically described in the foregoing chapters.

The three succeeding chapters, 26, 27, and 28, are directed against Tyre, an old and noted city, having commercial relations with the world in general. Its antitype of the era to which the prophecy applies will be an old and noted religious power, and known thruout the world in general as the leading power of Protestantism. It is not classed with Antichrist powers; but is described as an apostate religious body that was originally correct. Chapter 28:21, Zidon is often mentioned in prophecy in connection with Tyre, and typifies one of two similar religious bodies, of which Tyre is the chief.

Chapter 29. Pharaoh, king of Egypt, the great dragon

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that lieth in the midst of his rivers, is the Dragon Messiah of the fifth trumpet. In a general sense the term is applied to the old Antichrist power, during its alliance with the second power of Antichrist. They are to be "cast forth into the wilderness," typical of desolation, "and fall upon the open field," or be left without protection; "because they have been a staff of reed to the house of Israel." A great disaster, a forty years' desolation, is to fall upon them. They will then return into Pathros, the land of their origin (Italy), where they will be the basest of the kingdoms.

Verse 18. The king of Babylon served "a great service against Tyre. . . . I have given him the land of Egypt as his recompense for which he served, because they wrought for Me, saith the Lord Jehovah. In that day will I cause a horn to bud forth unto the house of Israel." A new branch will begin to take the place of the rejected Jewish institution; and the services of Babylon against Tyre, the power of anarchy against Protestantism, will be favorable to the interests of that reformed branch.

Chapter 30 discourses upon the era of Egypt's desolation. It will be a terrible visitation upon the old power of Antichrist by the late power. Verse 13, The Antichrist Messiah of that era will be the last to rule. Verse 24, Pharaoh shall groan before the king of Babylon with the groanings of a deadly wounded man. John places that circumstance in the sixth trumpet.

Chapter 31 is addressed to Pharaoh, king of Egypt, and an implied comparison is made with the Assyrian, who is likened to a cedar in Lebanon, whose stature is exalted above all the trees of the field. The greatness of the Assyrian and his downfall is discoursed upon; and in the closing paragraph he is identified with Pharaoh. "This is Pharaoh and all his multitude, saith the Lord Jehovah."

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The terrible downfall of the world's future Assyria will be repeated in the later downfall of the Egypt of prophecy.

Chapter 32 is a discourse upon the approaching downfall of the old power of Antichrist. A net is to be spread over Pharaoh with a company of many peoples. "And I will leave thee upon the land, I will cast thee forth upon the open field" without protection. "And when I shall extinguish thee, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." It will be an era of anarchy; and the gospel and government will be obscured. "The sword of the king of Babylon shall come upon thee." The old Antichrist power will be smitten by the late power. Other great and terrible powers shall fall; and "Pharaoh shall see them, and shall be comforted over all his multitude, . . . slain by the sword."

Chapter 33. God's watchmen are to warn all the wicked, even tho they will not hear. The great reverses that shall befall the Jews will cause some of them to doubt the equity of God, but this the prophet vindicates. The circumstances described here are similar to those of chapter 18, but belong to a later era. Verse 24, The people who inhabit the waste places of the land of Israel lay claim to the land; but their abominations shall cause them to fall by the sword in that later era of Israel's desolations.

Chapter 34. The prophets of Israel who feed themselves, and do not feed the flock, shall cease; and "my servant David" shall be the shepherd over them (in the Messianic restoration of the Jews). That will be a prosperous era.

Chapter 35. Mount Seir, Esau, or Idumea, will have its antitype in the last era of the Mohammedan power. When the whole earth shall rejoice they shall be desolate.

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Chapter 36 describes a more prosperous era of Israel. "The ancient high places" of verse 2 refer to Palestine.

Chapter 37. The revival of an apparently dead cause is typified in vision by the resurrection in the valley of dry bones. The two sticks joined in the hand typifies the consolidation of the two families of Jews of the Messianic era.

Chapter 38. Gog and Magog, the chief princes of Meshech and Tubal, are to come against Israel long after the restoration. Gog is the name of the prince, and Magog is the name of the land. Meshech and Tubal are allies of Gog. Magog, Meshech, and Tubal are the names of the descendants of Japheth (Gen. 10:2; 1 Chron. 1:5).

Their descendants are thought to be identical with the Scythians, a rude and barbarous people among the ancients whose country lay north of the Black and Caspian Seas, and stretching into Asia, Persia, Ethiopia, and Libya. Gomer and Togormah are also mentioned as allies of Gog. Persia proper seems here intended. Ethiopia (Cush) was an extensive tract of country south of Egypt, and embracing in its modern sense Nubia, Sennaar, Kordofan, and Abyssinia. Libya (Phut) was a country of Africa, and probably not far from Egypt. If it is to be identified with Libya of Acts 2:10 it may be located in Tripoli. Gomer was one of the sons of Japheth, and is here mentioned in connection with Togormah, one of the sons of Gomer. In a geographical sense it applies to Armenia.

Chapter 39. The army of Gog is to come from "the sides of the North," but it can be seen that the North parts here mentioned are not geographically identical with the North of Daniel and other prophetic writers. The prophecy also applies to a much later era, even as late as the close of the Millennial era (Rev. 20:7-10).

It is impossible to say what countries are likely to figure in the war of Ezekiel's prophecy, since the governments



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of the world in general will be wholly changed before that time. The North parts in a general way include all the power of Antichrist of that era. Some of the northern powers of one of the great continents will take a leading part in the post-Millennial conflict, and the prophetic circumstances in general point to Africa. It will be the world's last fight with Antichrist.

Chapters 40-48. A complete reconstruction is the general idea contained in Ezekiel's vision of a temple and city. The three gates stand for the three branches of the Church: the Palestinian Jews, the Eastern branch, the East gate; the Western branch of the Jews, having their home in South America, the South gate; and the Christian institution, having their leading center in North America, the North gate. Those three branches of the Church are all to be included in the general reconstruction.

Chapter 43:1-3. The glory of God that removed in Ezekiel's vision of the destruction of the city, returned in its reconstruction. "Harel," the mountain of God, and "Ariel," the fireplace of God, appear to be distinctly Jewish appellations.

Chapter 44:1-3. The outer gate of the sanctuary on the east is to be held sacred for the prince; and no man is permitted to enter it; because Jehovah, the God of Israel, entered by it. The meaning appears to be that ancient Jerusalem in the East is to be the seat of God's terrestrial dominion. Verse 4, The glory of Jehovah as it filled the house was seen from the prospect of the north gate. God's presence in His triune body the Church, and the glory with which He shall honor it, must be viewed from a Christian standpoint.

The partitioning of the twelve tribes typifies the full restoration of the Jews.

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### DANIEL

The book of Daniel furnishes a progressive series of revelations, which covers a period extending from the time of the power of ancient Babylon to the Millennial era.

Nebuchadnezzar's vision of the image is an enigma of the progress and development of a world power, of which the power of Babylon should be the beginning. In the days of those kings the God of heaven should set up a kingdom, which should break in pieces and consume all those kingdoms; and it shall stand forever.

Those four world powers have been fulfilled in the Babylonian, the Medo-Persian, the Grecian, and the Roman Empires. In the time of the fourth the kingdom of heaven was preached by John the Baptist, and later by Christ Himself. The breaking up and consuming of those powers has been fulfilled only in type. In their old form they have passed away; but it is yet to be fulfilled in the breaking up of the powers of the world before the Millennial era.

Nebuchadnezzar's dedication of the image will have its antitype in the establishment of the old system of Antichrist as the State religion, under the world's future Babylon, the Antichrist power of Anarchy of the sixth trumpet.

Nebuchadnezzar's vision of the tree is to be interpreted in the world-wide dominion of Antichrist; and reveals a future downfall and revival again of the Antichrist powers. The hewing off of the branches, and sparing of the stock and roots, signifies that the institution will be shattered, but not destroyed; while the band of iron and brass symbolizes the power and universality they shall yet retain. It will be among the tender grass of the field, to typify its effect upon the general prosperity. The seven times are the seven trumpets. The twelve months' respite is a year of years, to be fulfilled before the seven trumpets. The

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insane and beastly period of Antichrist is the era of the false Messiahs.

The weighing and numbering of the Chaldean kingdom in the handwriting on the wall prefigures a crisis to the third power of Antichrist, when they shall have reached the zenith of their power. The raising up of the Medes to accomplish that overthrow is mentioned in Isa. 13:17 and Jer. 51:11, where it is to be understood prophetically of some modern world power.

The four beasts of Daniel's vision typify four kings and the powers they represent in the times of the false Messiahs. John's revelation shows that there will be seven of those world kings, one for each of the seven trumpets, and the four beasts of Daniel are the first four. The "little horn" is an Antichrist sect that will begin to be of importance in the fourth trumpet, and will be the beginning of the third form of Antichrist, a form of anarchy, and the world's future Babylon, which will flourish to the end of the seven trumpets.

There is a lengthy interval between the era of the four kingdoms of Nebuchadnezzar's dream and the era of the four beasts of Daniel's vision; but the second vision of Daniel reveals two great world powers, the antitypes of Persia and Greece, that shall flourish in that interval. The prophet speaks of those world powers both as kings and kingdoms, and apparently means both. The dominant power will be broken by a rising rival power; and a revolution will afterwards occur, and the victorious nation will be divided into four separate governments. Within the limits of one of those divisions an Antichrist party will rise and get the control of the government, and set up the abomination of desolation; which will interpret the great tribulation foretold by our Lord, and described by John under the sixth seal.

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The limit of time from that circumstance until the cleansing of the sanctuary, or final abolishment of Antichrist corruptions, is two thousand and three hundred prophetic days (evening mornings), or twenty-three centuries. The profanation of Antiochus, the Grecian, is the antitype of that circumstance, and is the beginning of a twenty-three-century cycle, that will be succeeded by a second twenty-three-century cycle, that will be ushered in by an Antichrist profanation.

In the interpretation of the vision it is said that in the latter time of their kingdom (of those four governments) "a king of fierce countenance and understanding dark sentences shall stand up." That fierce king is the first false Messiah. "His power shall be mighty, but not by his own power." It will be delegated power that he shall exercise; and that explains how he shall be broken without hand. This vision "belongs to (an era of) many days."

The seventy sevens of Daniel's prophecy was fulfilled in the era of Christ's incarnation. It was to date "from the going forth of the commandment to restore and to build Jerusalem." There was an edict by Cyrus, and a later edict by Darius, kings of Persia, for rebuilding the temple, and a third edict by Artaxerxes (Longimanus), in the autumn of 457 B. C., for rebuilding Jerusalem. The seventy sevens date from the third edict. The midst of the last prophetic week was the spring of A. D. 30, when the Lord put an end to the Jewish sacrifices by the offering of Himself upon the cross.

It is evident that Daniel's seventy weeks' prophecy in its Messianic fulfillment applies to a later time bordering upon the Millennial era. John's revelation places the Messianic year of his prophecy immediately after the sixth trumpet; and that seventy weeks' era will begin after the first twenty-one years of the fifth trumpet. "The people of

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the prince that shall come shall destroy the city and the sanctuary," an opposing Antichrist power laboring to destroy the Church. "And he shall make a firm covenant with many for one week." The figure of ambiguity is very marked in this sentence. In a general sense there will be a seven years' period of inauguration of the (or a) Messiah. It will introduce a period of conflict between the true and the false Messiah; and desolations shall be visited upon the desolator to the end of that period, which will be to the close of the seventh trumpet.

Daniel's fourth vision reveals a great warfare, and shows what shall befall the Jews in the "latter days." The one and twenty days of 10:13 is an important era of the great reformation, which is allegorically described by Ezekiel. That era of revolution is outlined by Daniel in his four visions. Persia and Greece are to figure in that warfare, and are to be understood in their typical sense. The first false Messiah will be an American; and the three succeeding false Messiahs will hold their seat in America. The fourth, who shall be very rich and powerful, "shall stir up all against the realm of Greece," which is to be interpreted as meaning trouble at large between Europe and America.

"And a mighty king shall stand up, that shall rule with great dominion; and do according to his will. And when he shall stand up his kingdom shall be broken; and shall be divided toward the four winds of heaven." The form of the third beast of Daniel's enigma shows it to be the third false Messiah of which the prophet is speaking in this clause. This divided Antichrist power is "not to his posterity, nor according to his dominion wherewith he ruled." In its first form it will be wholly done away, "plucked up even for others besides these," or displaced by others who shall represent different Messianic ideas. "And the king of the South shall be strong." . . . The two Americas are

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here to be understood as the North and the South. The vicissitudes described to verse 21 extend to the end of the first half century of the third form of Antichrist, or beginning of the fifth trumpet.

The "contemptible person, to whom they had not given the honor of the kingdom," is to be identified with the Dragon Messiah of the fifth trumpet. That Antichrist of the second form will gain the Messianic throne of the old power. The time of those three Antichrist powers will cover a period of several centuries; and it appears that they will be divided into two general divisions styled the North and the South, which will sometimes be on amicable relations, and sometimes warring against each other.

The end of the wonders described in the vision will extend to the close of the 1,260-day period, which will be to the end of the seven trumpets. There will be two Millennial epochs, one at the end of 1,290 days from the beginning of Antichrist desolations, and the other 1,335 days from the same date, a year for a day.

### HOSEA

God made use of Hosea's domestic tribulations to typify the spiritual whoredom, or idolatry, of the Church. The name of the eldest child, Jezreel, which was also the name of Ahab's palace, and the reference to Baal worship in chapter 2: 8, makes it appear that Hosea's prophecy applies to the era of the fallen Star of the fifth trumpet, whose system of idolatry is the antitype of the Baal worship that was set up under Ahab.

The three children of Hosea's family can be seen to represent three bodies of the Jews, whose prophetic appellations are Ephraim, Israel, and Judah. Chapter 2: 2, The children are exhorted to plead with their mother—the peo-

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ple of God with the Church—to bring about a reformation. Verses 14-23, After the visitation of the Church's corruptions, she shall be corrected. In chapter 3 God's great forbearance with the Jews is typified by the restoration of an adulterous wife. "Thou shalt abide for me many days;" even so "the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or terraphim," or without the distinguishing characteristics of Jews.

Chapter 4: 1, 2 describes the deplorable state of society in that era of Antichrist defection. "There is no truth, nor kindness, nor knowledge of God in the land. There is naught but swearing and breaking of faith, and killing, and stealing, and committing adultery."

Chapter 5: 7. The new moon or month is probably the last thirty years of the fifth trumpet and a transition period bordering upon a new era of the Jews. Chapter 6: 1, The last three trumpets are divided by John into two general eras, which may be the two days here intended; and the third day would then be the Millennial era, which is the time when the land (society in general) shall be lifted up to a higher plane (Zech. 14: 10).

Chapter 6: 11. "Also, O Judah, there is a harvest appointed for thee, when I bring again the captivity of my people." It would be impossible to take this passage in anything but a prophetic sense. The ten tribes of Israel lost their identity, and Judah only was restored. Israel and Ephraim are synonymous, but in their prophetic sense seem here intended for two Jewish branches. When these shall be restored, there will also be a restoration of the other branch. That restoration is to be fulfilled in the Jewish reconstruction of the sixth trumpet. Chapter 7 describes Israel's corruptions and Antichrist defections.

Chapter 8: 13. "They (Ephraim and Israel) shall re-

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turn to Egypt." Chapter 9:3, "Ephraim shall return to Egypt, and they (Ephraim and Israel) shall eat unclean food in Assyria." Chapter 11:5, "He (Israel) shall not return unto the land of Egypt; but the Assyrian shall be his king." Going to Egypt or Assyria means coming under the dominion of the two older forms of Antichrist; and eating unclean food in Assyria means having fellowship with them. Chapter 10:10, "Bound to their two transgressions," defections under the two forms of Antichrist. Chapter 12:1, "They make a covenant with Assyria, and oil is carried into Egypt," having fellowship with the two forms of Antichrist, as in some of the foregoing passages. Chapter 12:12, "Jacob fled into the field of Aram, and Israel served for a wife." This beautiful parable hints at the separation of a fugitive body of persecuted Jews; and their subsequent union with another body.

Chapter 13:1. "When Ephraim spake trembling he exalted himself in Israel; but when he offended in Baal he died." There will be a period of respite, until the Jews shall become corrupted under the third form of Antichrist. Chapter 14:3, "Asshur shall not save us." Salvation is not to be expected of an Antichrist power. "I will heal their backslidings; I will love them freely." God will use healing measures to correct His people. Verses 5-9 describe a prosperous future after the restoration of the Jews.

### JOEL

The prophetic era to which Joel's prophecy applies is the sixth seal. There is to be a restoration of the years of desolation in a period of prosperity; and the sealing period is the only one so described within the limit of that 1,260-day cycle.

Chapters 1 and 2. The prophet describes that scourge



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under the figure of great and destructive swarms of insects, that completely destroy the produce of the earth in three successive attacks. This he interprets as "a nation strong and without number. His teeth are the teeth of a lion, and he hath the jaw teeth of a great lion." In chapter 2 the prophet describes this desolating army as "a great people and strong. There hath not been ever the like, neither shall be any more after them, even to the years of many generations." He speaks of this destroying force as Jehovah's army; and calls upon the people of God to turn with all their heart, and with fasting and weeping and mourning. The prophet returns the answer of Jehovah to the supplications of the Church, in the promise to send new wine and grain and oil, and to remove far off the northern army. The years of famine shall be restored; and those desolations will be followed by an era of prosperity. . "And it shall come to pass afterward," after the Antichrist scourge, "that I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy. . . . The sun shall be turned into darkness, and the moon into blood, (the law and the gospel obscured under anarchy) before the great and terrible day of Jehovah come."

Chapter 3. "When I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and bring them down to the valley of Jehoshaphat." This is not to be confused with the battle of Armageddon of John's prophecy, but comes at an earlier time. The valley of Jehoshaphat was the name of a ravine where Judah gained a great victory under King Jehoshaphat. The use of the term is to be interpreted in a great victory for the right.

"Proclaim ye this among the nations; prepare war: stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears. . . . Let the nations

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bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about," in the great international issue of the first and second trumpets. "Put ye in the sickle, for the harvest is ripe . . . the press is full, the vats overflow, for their wickedness is great. Multitudes, multitudes in the valley of threshing: for the day of Jehovah is near in the valley of threshing." War is the harvest of wickedness; and the battlefield is its threshing-floor. "The sun and moon are darkened," the powers of Church and State suspended; "and the stars withdraw their shining," political and religious leaders ruled down in that era of anarchy and war. "Jehovah shall roar from Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake." God will exercise His power for good among the ruins of men.

A prosperous era shall then follow. "The mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with water. . . . Egypt shall be a desolation, and Edom shall be a desolate wilderness, . . . but Judah shall abide forever, . . . and I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion." The Antichrist and Mohammedan powers shall be destroyed; but the Church will be corrected, and remain to the end of the age.

### AMOS

The prophetic date of the prophecy of Amos, two years before the earthquake, would place the prophetic viewpoint at the close of the fourth trumpet, since the earthquake referred to typifies the great agitation of the seventh trumpet. At that time the corrupted Christian institution of the first four trumpets will have come to an end; and the prophecy of Amos is directed to the Jews of that era. In the first

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two chapters he takes a retrospective view of Israel's past vicissitudes; and in the four succeeding chapters he views Jewry as it is, rich and voluptuous, at the time to which the prophecy applies, and he denounces against them the evils that shall overtake them.

Chapter 4: 4. "Come to Bethel, and transgress; to Gilgal, and multiply transgression." The meaning here is similar to Hosea 10: 10, which refers to the two forms of Antichrist by which the Jews will at that time be corrupted. Verse 7, "And I also have withholden the rain from you, when there were yet three months to the harvest." The era of the seven trumpets will be noted for famines.

Chapter 5: 2. "The virgin of Israel is fallen; she shall no more rise." The Jewish institution is unreclaimable. Chapters 5 and 6 describe the character of the unreclaimable and rejected Jewish institution. The image worship of chapter 5: 26 will be fulfilled in future Antichrist defections. Chapter 6: 10, "Hold thy peace; for we may not make mention of the name of Jehovah" while under the dominion of Antichrist.

Chapter 7 is a figurative description of the Antichrist power that shall labor to destroy Israel. The locusts typify the army of destroyers of the fifth trumpet. These are to be followed by the same force in their more formidable character of the sixth trumpet, when "the Lord Jehovah called to contend by fire." (See ninth chapter of Revelation.) The plumbline placed in the midst of Israel is the symbol of uprightness, and typifies the necessity of a reformation.

The basket of summer fruit of chapter 8 typifies the end of the season, and is to be interpreted in the end of the then existing Jewish institution. Chapter 9 describes the hopeless destruction of the "sinful kingdom," (which the context shows to include both Jews and Protestants), save

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that the house of Jacob (the Jews) will not be utterly destroyed. "In that day will I raise up the tabernacle of David that is fallen." The Jewish institution will be reconstructed; and the Jews will enter upon a new and prosperous era.

### OBADIAH

In Obadiah's prophecy Edom represents the principal Mohammedan power; and at the time to which the prophecy applies, it may be intended to mean Mohammedanism in general. They are charged with hostilities against the Jews, to whom they are a kindred nation. In the final outcome the Jews will wholly destroy the Mohammedan power, and take their dominion; and the Mohammedan people will be evangelized by them.

### JONAH

In the prophecy of Jonah, Nineveh typifies the second form of Antichrist, since that city was the capital of Assyria. The prophecy points to a great calamity that shall befall that Antichrist power near the close of the third trumpet, and threatening their destruction. The forty days' respite is the fourth trumpet, a year for a day. The hint given by Isaiah of a partial reformation of the two older Antichrist institutions, explains the prophetic meaning of the Ninevites' repentance. (See Isa. 19: 24.)

Our Lord mentioned Jonah's three days' burial in the sea as a prophetic sign similar to one that should be given to the Jews in His own three days' burial in the earth. As Jonah had warned the Ninevites of impending destruction to be fulfilled in forty days, even so did He warn the Jews of the impending destruction of Jerusalem, which was fulfilled in forty years, because they did not repent.

## THE PROPHETIC BOOKS

### MICAH

The prophecy of Micah introduces that period of corruption that shall end in the rejection of God's recognized institution of the Church. Samaria and Jerusalem in their prophetic sense are to be here understood as referring to the Church at large.

Chapter 1. "Jehovah cometh forth out of His place to tread upon the high places of the earth," including the institutions of both the Church and State. The Church is to be stripped of her possessions; "for of the hire of a harlot she gathered them; and to the hire of a harlot shall they return." Antichrist corruptions are sanctioned for the sake of financial advantages; and those financial advantages shall return to Antichrist. Verses 9-16 represent the cities of Judah as being in great perplexity, because of a threatening siege. It is descriptive of the perplexity of religious institutions in the era bordering upon the fourth trumpet, when many religious lights shall be extinguished.

Chapter 2:10. "Arise ye, and depart; for this is not your rest: because of uncleanness that destroyeth, even with a grievous destruction." God's people are counseled to depart out of an institution which is too badly corrupted to furnish them a spiritual home or resting-place. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah: as a flock in the midst of their pasture, they shall make a great noise by reason of the multitude of men." A great convention will be held at the close of that era of defection in the fourth trumpet; and all the remnant of uncorrupted adherents of the Church will be there represented. "The breaker is gone up before them: they have broken forth and passed on to the gate, and are gone out thereat: and their king is passed on before them,

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and Jehovah at the head of them." The figure of a flock of sheep that have determined to leave their fold, and broken thru the gate after their leader, is here employed. It describes the carrying out of a purpose that shall be determined and acted upon by the convention, of taking a formal departure out of their corrupted institution.

Chapter 3 describes the rapacious character of the Church after the departure of the class above described. "Yet will they lean upon Jehovah, and say, Is not Jehovah in the midst of us? No evil shall come upon us."

Chapter 4. "But in the latter days it shall come to pass . . . ." This passage is identical with Isaiah 2:2-4, and refers to the last gospel eras, when the gospel shall be the leading power in the world, and shall stand at the head of all other powers. "Now why dost thou cry aloud? . . . Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail." This is the circumstance that John describes under the same figure of a woman in travail. "For now shalt thou go forth out of the city," out of the existing institution of the Church, "and shalt dwell in the field," for want of churches, "and shalt come even unto Babylon," shall be placed upon the same religious footing as the new form of Antichrist. "There shalt thou be delivered," a new institution formed.

"Arise and thresh, O daughter of Zion." The reformed body is to assume an aggressive attitude in the coming conflict. It is the war in heaven which John describes. "Now shalt thou gather thyself in troops, O daughter of troops." There will be centers of organization. "He hath laid siege against us. They shall smite the judge of Israel with a rod upon the cheek." The reformed body will be persecuted, and treated with indignity.

Chapter 5. Bethlehem-Ephrathah was the birthplace of our Lord, and typifies the humble origin, but great im-

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portance, of the body above described, of which He shall be the head. That institution is to be the "ruler in Israel," in the sense of being the leading religious institution, "whose goings forth is from ancient days," or having an origin of great antiquity. "Therefore will He give them up," they shall receive no signal favors from heaven, "until the time that she who travaileth hath brought forth," until the new era shall begin in the birth of that new body. "For now shall He be great unto the ends of the earth." The new institution is to be of world-wide importance among all nations. "And when the Assyrian shall come into our land, . . . " That Messianic body will be invaded by the second form of Antichrist. "Then shall we raise against him seven shepherds and eight principal men," to lead in opposing them in the great "war in heaven."

Chapter 6:2. "Jehovah hath a controversy with His people, and He will plead with Israel." It is the Jews the prophet is now addressing. The question of offerings and sacrifices will have no place in that controversy; but "to do justice, and to love kindness, and to walk humbly before thy God." That is the basis of a reformation that shall be undertaken among the Jews. The remainder of the chapter and to chapter 7:6 describes the general corruption of the Jews of that time.

Chapter 7. "When I fall I shall rise." The Jews shall be raised up after their reverses. "A day for building thy walls." The Jews shall again be protected in their rights. They will enter upon a more prosperous era after the tribulations of the fourth trumpet. "Yet shall the land be desolate, because of them that dwell therein, for the fruit of their doings." Their later desolations will be visited upon them, because of their wickedness. "As in the days of thy coming forth out of Egypt will I show unto

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him marvelous things," in the severe retributions that shall be visited upon the Antichrist powers at the time of the Jews' deliverance. "The nations shall see" those divine visitations; and when the Jews shall be separated from their national sins, God will "perform His truth to Jacob, and His loving kindness to Abraham, which thou hast sworn unto our fathers from the days of old."

### NAHUM

The subject of this oracle is Nineveh, and means the second form of Antichrist. Jonah foretells their threatened destruction at a time when they shall be spared; but Nahum speaks of the time of their end.

"He will make a full end: affliction shall not rise up a second time. . . . And Jehovah hath given commandment concerning thee that no more of thy name be sown." The Antichrist institution will be wholly and finally destroyed. It is the world's last affliction, the last great conflict with Satan. The prophet describes the scene of that time as one of tremendous activity, a struggle that will be short but fierce.

### HABAKKUK

In the form of a dialog the prophecy of Habakkuk sets forth the prevalence of wickedness in the early part of the era of Anarchy. The circumstances answer to the time of the fifth trumpet, when the third form of Antichrist shall begin to be strong and numerous.

Chapter 1. "The law is slacked, judgment doth not go forth, for the wicked doth compass about the righteous; therefore judgment goeth forth perverted." Because of the hampering of the law an incredible wonder will be accomplished in the raising up of the Chaldeans, the third form of Antichrist, of which the Chaldean dominion, or



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Babylon, is the type. "They are terrible and dreadful. . . . They come all of them for violence." They will be fierce and destructive. "His might is his god." They will be of atheistic tendencies.

"Jehovah has ordained him for judgment," and "established him for correction," against the wicked governments of that time; but since God is "of purer eyes than to behold evil" (with allowance), and "that canst not look on perverseness" (with toleration), the prophet asks why he should seem to assume such an attitude toward them that deal treacherously, and swalloweth the man that is more righteous than he. That system of anarchy "makes men as fishes of the sea, and as the creeping things that have no ruler over them. He taketh up all of them with the angle, he catcheth them in his net, and gathereth them in his drag," the anarchistic institutions making game of humanity; and "sacrificeth unto his net, and burneth incense unto his drag," or makes a god of his institution. The prophet looks beyond these things (upon the tower) to see what Jehovah's answer will be, and it comes.

Chapter 2. "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it panteth (hasteth speedily) toward the end, and shall not lie: tho it tarry, wait for it; because it will surely come: it will not delay." There is a prophetic outline to be fulfilled, and an appointed end for anarchy; and when the power of Anarchy shall become strong, its end will be comparatively near. That anarchistic power, after spoiling many nations, shall themselves be spoiled by all the remnant of the people; and their glory shall be turned into shame.

Chapter 3. The prayer that closes this prophecy gives a view of God's wonderful work, and of His majesty in that era of Antichrist and Anarchy. In view of the desirable

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end to be attained in the salvation of God's people thru these terrible desolations, he closes with the remarkable words of patient godly trust expressed in verses 17-19. The words, "God came from Teman," (the South, 3:3), probably refer to South America, which at that time will be the home of one family of the Jews.

### ZEPHANIAH

The prophecy of Zephaniah is too general to be understood without a close study of the preceding prophecies.

Jehovah "will utterly consume all things from off the face of the ground—man and beast, fowls, fishes, Judah, Jerusalem, the remnant of Baal, Chemarim, priests, they that worship the host of heaven, worshipers who swear to Jehovah or swear to Malcham, them that have turned back from following Jehovah, them that have not sought Jehovah."

This utter consumption of all things and a catalog so comprehensive would seem to be an edict to depopulate the world; and in a sense that is what it means. The mention of the remnant of Baal shows that the prophet is speaking of the time when the third form of Antichrist, which is the antitype of Baal worship, will have suffered a severe fall. The old form of Antichrist under its comprehensive title of Egypt is not mentioned. This would make it appear that the old Antichrist power in its then existing form will have fallen. The era of the great seventy years' war of the sixth trumpet is the time that best agrees with the circumstances described in this prophecy. The third form of Antichrist is not called by name; but the birds and fishes mentioned in the catalog of destruction may be intended figuratively for the anarchistic elements of society; the birds in their flight, to denote their rapid spread; and the fishes,

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which have no leader, to symbolize the loose state of society under anarchy. (See Habakkuk 1:8, 14.)

Chapter 1:14. "The great day of Jehovah is near, it is near and hasteth greatly." The language is strikingly similar to Habakkuk 2:3; but Habakkuk speaks of the approaching end of that day, while Zephaniah speaks of its beginning. There is to be "an end, yea, a terrible end, of all them that dwell in the land." To save society from the utter destruction that is denounced against it, a convention is called of the "meek of the earth, who have wrought Jehovah's judgment;" and they are exhorted to "seek righteousness and meekness, and it may be ye shall be hid in the day of Jehovah's anger." In our previous studies we have noticed two prophetic conventions to be held before the great desolation of this prophecy, the first in the twenty-third year of the fourth trumpet, when the elect shall depart out of their institution; and the second at the beginning of the fifth trumpet, for the purpose of creating a new body. But a later convention is here intended; which will be held before the great international war shall begin.

Chapter 3. The rebellious and polluted and corrupting city of this chapter is the Jewish institution, out of which the elect Jews shall depart. The corrupted body of Jews have seen nations cut off, and their battlements made desolate, but have not received instruction. They shall yet see all the nations and kingdoms assembled (in an international war) "to pour upon them Mine indignation, even all My fierce anger," in the general breaking up of the nations in the sixth trumpet. After that a "pure language will be turned to the peoples."

The prophet foretells a reformation, and a glorious restoration, in the remnant who "shall not do iniquity nor speak lies;" and they shall be "a name and a praise among all the peoples of the earth."

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### HAGGAI

The Jews believed that the (prophetic) time for building Jehovah's house had not come. The prophet asks whether it is a time for them to dwell in ceiled houses while Jehovah's house lieth waste; and attributes their lack of prosperity to that neglect. Zerubbabel and Joshua, the governor and high priest, gave heed to Haggai; and they with the remnant of the people began to work in the house of Jehovah. The prophet predicts a great agitation among all classes of society (the heavens and the earth, the sea and dry land) to be succeeded by the desirable things of all nations. From the day of the laying of the foundation of Jehovah's house they shall be blessed. The prophet then predicts a general overthrow of the kingdoms of the nations, after which Zerubbabel will be as a signet to Jehovah.

Haggai's prophecy points to a time far in the distant future; and is really an outline of the circumstances of the Jews of the East in the closing part of the Millennial era, and near the time of a great agitation, that shall be followed by the general breaking up of the nations of the East, and the destruction of the then existing power of Antichrist and Anarchy. The Jews will afterward gain for themselves that distinction in the world which the prophets predict of them.

The dates of Haggai are prophetic dates that point to Millennial epochs. By allowing the two years of Darius to represent a double seventy weeks' Millennial era, dating from the thirtieth Millennial year, (which is the time when the old Antichrist power shall end), the following prophetic dates can be ascertained:

Chapter 1: 1. The second year to the beginning of the sixth month, found by adding to 520 (the number of years to the close of the first seventy weeks' era), the five pro-

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phetic months, or 150 years, equals 670. The first day of the sixth month would then answer to the 671st year of the Millennial era. The meaning appears to be that up to that time the Jews will be content to dwell in their original land without making any special effort to build up their city and temple, under the impression that the time prophetically intended for such a movement has not yet arrived.

Twenty-three days later (1:15), the building began. The twenty-three-year period there indicated will be completed in the 694th year of the Millennial era. Twenty-seven years after that (2:1), appearances will seem discouraging. At that point the words of prophecy describe a general shaking of all things before the desirable things of all nations shall come.

At that time the systems of the East will begin to totter upon their foundations. Twenty-seven years added to the preceding date (694), gives the 721st year of the Millennial era as the time when that great agitation shall begin. Sixty-three years later (2:18) the foundation will be laid for the Jews' future greatness. That will be the 784th year of the Millennial era, and 216 years before its close; when the agitations of the East shall reach their climax (2:20-22); and sweeping wars and revolutions shall prepare the way for a general change in all departments of society.

### ZECHARIAH

The book of Zechariah furnishes an outline of the circumstances of the Jews of the East during the last three trumpets and Millennial era. The prophet begins with an exhortation to his people to "return unto Jehovah and He will return unto you, and be ye not as your fathers to whom the former prophets cried," (in the prophetic sense referring to the Old Testament prophets and apostles of Christ).

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The prophets they are exhorted to heed will be of the era in which they will then be living.

In his first vision the prophet saw a man riding upon a red horse, and behind him were horses red, sorrel, and white, to symbolize a mixed company of people. They were among the myrtle-trees, or in the suburbs of Jerusalem. Their location outside the city typifies the relation of that company to the Jewish institution to be that of an outside body. "They walked to and fro thru the earth," as missionaries and reformers "whom Jehovah sent." "And they answered, . . . and said, . . . all the earth sitteth still, and is at rest." They seem to be producing no stir. "O Jehovah of hosts, how long wilt thou not have mercy upon Jerusalem, and on the cities of Judah against which Thou hast had indignation these threescore and ten years?" The reformers have been laboring for a reconstruction; and their efforts appear to meet with limited success. "I am returned to Jerusalem with mercies, . . . a line shall yet be stretched forth over Jerusalem, . . . My cities thru prosperity shall yet be spread abroad." The apparently unfavorable beginning shall yet be crowned with success. The vision of the four horns and four carpenters symbolizes the opposition that the reformers must overcome. The man with the measuring line typifies the beginning of the prosperous era above described.

Joshua, the high priest, clothed in filthy garments, and Satan standing at his right hand to be his adversary, typifies the calumnious persecutions of the Jews by Antichrist. The change of raiment from filthy to clean and princely apparel indicates that the Jews will be successfully exonerated from those defamatory assaults. Joshua and his coadjutors are a wonder, and thru them will be brought forth (victoriously) the "Branch" of the reformation; "and I

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will remove the iniquity (opprobrium) of that land in one day."

The seven lamps and two olive-trees typify the union of the reformed Christian and Jewish institutions. There are two olive-trees, and only one bowl to receive the oil of them both; and from the bowl proceeds the seven lamps. The two olive-trees represent the two reformed bodies of Christians and Jews; and the bowl with which they are connected stands for the united institution; while the seven lamps that proceed from the bowl represent the Church in general. This enigma shows that the two bodies will not be so incorporated as to lose their identity. The seven lamps are "the eyes of Jehovah which run to and fro thru all the earth." They are the Lord's missionaries entering upon an era of missionary activity. The two olive-trees "are the anointed ones," God's two chosen institutions, "that stand by the Lord of the whole earth," the Messiah; and are therefore Messianic institutions.

Chapter 5. Under the Messianic administration will go forth the flying roll, or edict, for putting down the vices that prevailed under the reign of the false Messiahs. The iron Messianic rule will cause the emigration of the Anti-christ adherents to the prophetic land of Shinar in the far East.

Chapter 6. The two mountains represent two Anti-christ centers. Ezekiel's vision makes it appear that one will be in Northern Africa, and the other in Western Asia. The mountains were mountains of brass, and symbolize international institutions. The four chariots that came out from between the two mountains "are the four spirits of heaven (religious types), which go forth from standing before the Lord of all the earth" (the Messiah), and are Messianic sects; and the colors of the horses show that

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there will be quite a diversity of character among them. It would seem apparent that the four chariots represent the two Antichrist bodies, and two reformed bodies of Jews; and signifies that they will all be represented in the far East.

Chapter 6:9-15. Three representatives of the Babylonish captivity (in the prophetic sense representing three Jewish communities) are commanded to make a crown for Joshua, who is called the Branch, in the sense of being the representative head of that reformed and divinely recognized body. "He [the Branch] shall grow up out of His place, and He shall build the temple of Jehovah . . . and shall sit and rule upon His throne . . . and the counsel of peace shall be between them both" (apparently both Jews and Christians). The crowns of the three are to be "for a memorial in the temple of Jehovah," until the time of their princely dominion in the final bringing in of the Jews, at the close of the Millennial era.

Chapter 7. For seventy years the Jews have been observing set times for fasting. The answer to the question as to whether they should continue to observe those fasts is to the effect that such customs are not profitable, because it is judgment, kindness, and compassion that Jehovah requireth rather than fasting. Chapter 8:3, "I am returned unto Zion," the same gracious assurance that was given after the earlier reconstruction. There will be a prosperous era, and the fasts will become joyous feasts.

Chapter 9 returns to the era with which the prophecy opens, and denounces the pride, covetousness, and oppressiveness of the Protestant powers of that era, and foretells their coming desolations. Only a remnant will be reformed, and these will be divided between the Christian and Jewish institutions. Then the King (Messiah) shall come, and the prisoners will be sent forth out of the pit



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(of Anarchy). "And I will stir up thy sons, O Zion, against thy sons, O Greece," the Church against Anti-christ. Chapter 10:11, "All the depths of the Nile shall dry up; and the pride of Assyria shall be brought down; and the scepter of Egypt shall depart away." The Anti-christ powers shall lose their importance, and the old power shall lose its dominion.

Chapter 11. The figure of the forests which are laid waste is paraphrased as the shepherds wailing because their glory is laid waste, and the young lions roaring because the pride of Jordan is laid waste. Jehovah commands (his recognized institution) to "feed the flock of slaughter, whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be Jehovah, for I am rich; and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith Jehovah: but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king; and out of his hand will I not deliver them." An irresistible tide of anarchy will set in. "So I fed the flock of slaughter, verily the poor of the flock," the most miserable of sheep, "and I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock."

The two shepherd staves mean that two flocks are to be fed, and typify the ministry to the Protestant and Jewish institutions. The prophet is explaining a feature of the missionary era with which his prophecy begins. "And I cut off the three shepherds in one month" (the month of Chapter 1:1; there will be twenty-three years of reformation, and seven years of discipline). The three shepherds probably include the Protestants and the two families of Jews of that era. "Then said I, I will not feed you." The Church will cease to minister to those rejected institutions. The breaking of the staff Beauty is explained

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as the breaking of "My covenant which I had made with all the peoples;" for Protestantism is a universal institution, and the breaking of their staff symbolizes their rejection. The meaning of the hire of the thirty pieces of silver has been shadowed in the treachery of Judas Iscariot; and the prophecy will be fulfilled in the perpetration of some treacherous act on the part of the Protestant people, after their rejection.

The breaking of the staff Bands is explained as the breaking of the brotherhood of Israel and Judah, so that the two families of Jews of that era will become separate nations; and the breaking of their staff symbolizes their rejection. The instruments of a foolish shepherd, that takes the place of Beauty and Bands, symbolizes the rapacious Antichrist powers under whose dominion both Jews and Protestants shall come. "The worthless shepherd that leaveth the flock" represents the heartless leaders of the rejected institutions, their own shepherds that pity them not.

Chapter 12 applies to the Jews of the reformation. Jerusalem represents the Jews of the West, while Judah represents the outside class of the first vision. These are said to be in the siege against Jerusalem; but they will gain the city, the inhabitants of Jerusalem becoming their strength. The Jewish reformation will then become very strong, and will be both active and aggressive, "like a pan of fire among the wood, and like a torch of fire among the sheaves; and Jerusalem shall yet again dwell in her own place, even in Jerusalem." The ancient city of the Jews is here spoken of as a foreigner away from home.

"Jehovah also shall save the tents of Judah first" in the restoration, "that the glory of the house of David [the Jews of the East], and the glory of the inhabitants of Jerusalem [the Jews of the West], be not magnified above

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Judah," because of their being an outside body. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look unto Him whom they have pierced," even Jesus of Nazareth, "and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his firstborn," because of their long rejection of Him.

Chapter 13. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness," in the provisions of the gospel of Jesus Christ. Verses 2 to 5, All preternatural pretensions will be put down, whether true or false; and the prophetic spirits will be ruled out of the dominion of the Church and sent to the common avocations of life. "I was wounded in the house of My friends," for alleged false pretensions. "Awake, O sword, against My shepherd;" not the worthless shepherd, nor the Antichrist shepherd, but God's recognized institution for silencing His prophets. There will be a severe persecution; "and in all the land two parts shall be cut off and die," the persecutors within the Church; "but the third part shall be left therein. And I will bring the third part thru the fire, and will refine them as silver is refined, and will try them as gold is tried." Their sterling qualities of character will be severely tested. "They shall call on My name, and I will hear them: I will say, It is My people; and they shall say, Jehovah is my God." They who had been rejected by their own will be recognized and honored by God, even the faithful minority for whose sake the scourge of persecution shall be sent.

The fourteenth chapter of Zechariah describes the circumstances of the Jews of the East at the time of the last Antichrist uprising, at the close of the Millennial era.

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"Thy spoil shall be divided in the midst of thee," at the time of the general assault. "Then shall Jehovah go forth, and fight against those nations as when He fought in the day of battle" (of Har-Magedon). The Mount of Olives shall be cleft to the north and south, leaving a very great valley; and the valley will be the people's highway of escape. "The valley of the mountains shall reach unto Azal," meaning a narrow but successful escape. The day shall be "not day and not night," but a twilight of vapors from the earthquake; "but at evening time it shall be light," the vapors clearing away near the close of the day.

"In that day living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea," the Pacific and the Atlantic Oceans, gospel influences going out to both continents from that international center of Christianity. "And Jehovah shall be King over all the earth." The whole world will be subject to a divinely appointed Theocracy. "All the land shall be turned as the plain," the institutions of society being regular and uniform. "And Jerusalem shall be lifted up," the Church elevated to a higher plane. The feast of tabernacles will be observed as an international convention, since all the families of the earth are to be represented in it.

The prophetic dates of Zechariah are included within four years of the reign of Darius. Like the two years of Haggai's prophecy, those four years answer to four seventy-weeks' eras. Zechariah's prophecy has within its scope the second seventy-years' era of the seven trumpets upon which he chiefly dwells, and also the second Millennial seventy-weeks' era.

Chapter 1:1. The eighth month of the second year (reckoning from the twenty-first year of the fifth trumpet) is a thirty-year period between the eighty-first and one hundred and eleventh years of the sixth trumpet. That

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prophetic month is the period of reformation and rejection mentioned in chapter 11:8. Verse 7, An interval of eighty-four years extends from the close of the month to the one hundred and ninety-fifth year of the sixth trumpet. That is the close of the seventy-year period mentioned in that clause, and which will therefore begin in the one hundred and twenty-fifth year of the sixth trumpet. Fourteen years after the prophetic month (111 to 125) a new construction will begin in the new body, the "Branch."

Chapter 7:1. The fourth year is the fourth seventy-weeks' era, the second of the Millennial era. The fourth day of the ninth month would then be the seven hundred and ninety-fourth year of the Millennial era. That is the close of a seventy-years' period of reconstruction among the Jews of the East. At that time efforts will be put forth for the rebuilding of the Jewish temple at Jerusalem, and the foundation of the temple will be laid ten years before that era of reconstruction shall end. (See Haggai 2:18.)

### MALACHI

Malachi's reference to the Jews' defection in forming an alliance with Antichrist (2:11), makes it appear that his prophetic viewpoint is the sixth trumpet, which is the era of that defection.

Chapter 1:2-5. The Mohammedan powers have been desolated, and they are endeavoring to build up again; but the prophet foretells for them another desolation. Verses 6-14, The Jews are next reproved for offering the refuse of the flock, which means a dishonored Church; for in regarding their institution with contempt they dishonor Jehovah Himself.

Chapter 2:1-9. The contempt toward Jehovah's service will be returned upon them, and their blessings will be turned into curses, their prosperous times into ad-

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versity. "I will rebuke the seed," and there shall be famine.

Chapter 2:10-12. The Jewish nation recognized God the Creator as their Father, and were pledged to serve Him and no other. This covenant they have treacherously broken by "marrying the daughter of a strange god," or forming an alliance with the false Messiah. Verses 13-16, Another wicked breach is charged against them in their treachery toward each other. The "wife of thy youth," or of "thy covenant," is here spoken figuratively of the two families of Jews. These should be regarded as one nation, having their origin in a godly institution, whose purpose was to produce a godly people; but their treachery has resulted in a schism. Their perversions are further manifested by commending every one that doeth evil as being good in the sight of Jehovah.

Chapter 3:1. The messenger who shall prepare the way is Christ's forerunner, who shall appear a short time before his Messianic proclamation. Christ is the Messenger of the covenant, and His Messianic administration will be such as is described in chapter 3:2-5. "Return unto Me, and I will return unto you," chapter 3:7. The language is similar to Zech. 1:3, and refers to the same time, when the Jews shall be called to begin a reformation.

Chapter 4:1. The day that shall burn as a furnace all the proud, and all that work wickedness, and leave them neither root nor branch, will be included within the full era of Christ's Messianic administration, from the year of His Messianic proclamation until all forms of organized wickedness shall be destroyed. Verse 12, "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." The great reformer will be sent back to our earth, to prepare the world for a full restoration. (Mark 9:12.)

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### PROPHETIC SCHEDULE

Seven Seals—Rev. 6:1—8:5.

Fifth Seal—Isa. ch. 1—3; ch. 5 and 6; Rev. 6:9-11.

Sixth Seal—Joel ch. 1 and 2; Rev. 6:12—7:17.

Seventh Seal—Rev. 8:1-5.

Seven Trumpets—Book of Amos; Rev. ch. 2 and 3; 8:6—19:21.

First Four Trumpets—Ezek. ch. 1—9; Dan. ch. 7; Book of Hosea; Rev. 8:7-13.

Last Three Trumpets—Ezek. ch. 10—39; Rev. 9:1—19:21.

First and Second Trumpets—Joel ch. 3; Rev. 8:7-9.

Third Trumpet—Isa. 7:16—10:34; ch. 36 and 37; Ezek. 4:4, 5; Book of Jonah; Rev. 8:10, 11.

Fourth Trumpet—Jer. ch. 1—24; Ezek. 4:6; Micah ch. 1—3; Rev. 8:12, 13.

Fifth Trumpet—Amos ch. 7; Micah ch. 5—7; Book of Habakkuk; Rev. 9:1-12; ch. 11 and 12.

Fifth and Sixth Trumpets—Isa. ch. 21—34; Jer. ch. 25—52.

Sixth Trumpet—Isa. ch. 27-34; Book of Zephaniah; Ezek. ch. 24—34; Zech. ch. 1 and 2; ch. 11—13; Rev. 9:13—10:11.

Sixth and Seventh Trumpets—Rev. ch. 13—19; Isa. ch. 33 and 34.

Fourth Trumpet to Millennial Era—Isa. ch. 11—66.

Seventh Trumpet—Malachi ch. 4; Rev. 11:15-19.

Millennial Era—Isa. ch. 35; Book of Haggai; Zech. ch. 2—8; Rev. ch. 20.

Post-Millennial Era—Ezek. ch. 38 and 39; Book of Obadiah; Book of Nahum; Zech. ch. 14.

Last Days—Isa. 2:1-4; Micah 4:1-3; Rev. ch. 21 and 22.

NOTE.—The above schedule contains only the selections that are the most easily classified.

## CHAPTER VI

# Prophetic Eras

THE plan of the Age includes four great cycles of twenty-three centuries each, including three full cycles and two partial cycles, one at the beginning and the other at the end of the Age, which together are equal to one full cycle. Within each great cycle is a smaller cycle of 1,260 years. There are two classes of smaller cycles in the plan of the Age, of 550 and 490 years respectively, which are somewhat irregular in their distribution. There is also a subdivision of the plan into a great many smaller eras of various lengths. A four-hundred-year era has probably occurred four times, and will occur three times more. A three-hundred-and-ninety-year era is closely related to it, and occurs several times. Several smaller eras are of frequent occurrence, as the forty-year period, the seventy-year period, the twenty-three-year period, the thirty-year period, and the seven-year period.

The general meaning of the various cycles is substantially the same wherever they occur. The seventy-year period introduces a Messianic era. It is also an era of construction, or reconstruction; the organizing and building up of an institution. The cycle of seventy sevens is a Messianic era of a Messianic power, whether true or false. The five hundred and fifty year cycle is an era of free government, or of anarchy. The twenty-three-year period is an era of reformation, and usually, if not



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invariably, precedes a seventy-year era. The thirty-year period is usually noted for war, and represents a time of effort on the part of one conflicting power to crush another. The thirty-year period sometimes appears to be a twenty-three-year period, with an added seven. In that case it would mean a Messianic agitation, followed by a reformation along Messianic lines. The forty-year period is a transition period, being the limit of time allowed for a generation of adults (Num. 44:33). It represents the time required for the existing generation of adults to pass away, while the rising generation are preparing to carry out a purpose for which their seniors are not adapted. A forty-year period was required to prepare the rising generation of the children of Israel for deliverance from Egypt, and a second forty-year period was necessary to prepare the succeeding generation for the conquest of Canaan. A triple forty-year period of one hundred and twenty years sometimes occurs, and means an important transition. The one-hundred-and-twenty-year period before the flood of Noah furnishes an instance.

The 1,260-day cycles are Satanic eras, in which the Satanic powers strive to assert themselves; hence they are eras of conflict between the two opposing powers of good and evil. The first 1,260-day cycle began when men began to call themselves by the name of Jehovah. (See margin.) That was blasphemy, and grew out of Satan's false idea of godliness, when he said, as a plea for renouncing law, "Ye shall be as gods." The second Satanic cycle began the year succeeding Joshua's death, when the war of extermination that was to check the growth of idolatry was suspended. That form of Satanic wickedness then took root and grew until it reached its climax in the profanation of Antiochus the Grecian; which was an effort to crush the worship of Jehovah altogether. The third Sa-

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tanic cycle began with the introduction of the doctrine of purgatory, which was followed later by the introduction of masses for the dead. That was the beginning of the form of idolatry called Antichrist. In the fourth and last 1,260-day cycle the rise of Antichrist will culminate in the universal recognition of an Antichrist Messiah.

The four twenty-three-century cycles are eras of four successive dispensations. They are eras of reformation upon a grand scale (Heb. 9:10). The first full cycle was the era of the Jewish dispensation, the second full cycle is the present era of the Christian dispensation, and the third full cycle will be the era of the Messianic dispensation. The two partial cycles are eras of the Theocratic dispensation; the first being the era of Satan's usurpation, and the second being the era of the true Theocracy. The full plan of the age in the perfect man, the fall and the restoration, is epitomized in the two partial cycles. It shows what were the possibilities of the race had not man conspired with Satan to oppose and destroy the works of God. The first partial cycle was honored by the translation of Enoch; the first full cycle was honored by the translation of Elijah; the second full cycle was honored by the resurrection and ascension of the Lord's Christ; the third full cycle will be honored by the reanimation and ascension of the Lord's two faithful witnesses; and the second partial cycle will be honored by the resurrection and ascension of the Lord's saints.

There is also a seven-day plan of the age; and the midst of the world's week was reached at the time of the Lord's crucifixion, when by His own perfect offering He caused the Jewish sacrifice and oblation to cease. That was A. M. 4032½; but it does not coincide with the plan of the four great cycles; for if the age on the seven-day plan dated from the beginning of the first partial cycle,

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the full age would be equal to 8,067 years, which lacks 1,133 years of the ninety-two centuries included in the four great cycles. The world's week must therefore date 1,133 years back of the creation of Adam, or B. C. 5137.

The Christian era from its beginning to the end of the age is outlined by John in the seven seals, the seven trumpets, the Millennial era, the last era of Satan, and the Sabbatic era. The first seal is the Apostolic era. The second, third, and fourth seals are progressive eras of spiritual degeneracy. The fifth seal is the era of the Protestant Reformation. The sixth seal will be noted for a great Antichrist uprising, followed later by a period of world-wide evangelism. The seventh seal is an epoch that will usher in the era of the seven trumpets. The seven trumpets are eras of seven Antichrist Messiahs. The Millennial era will be a thousand years of the reign of Christ. The little season of Satan will be a short era of Antichrist after the Millennial era. The Sabbatic era will complete the partial great cycle and end the age.

Several important circumstances are prophetically shadowed in the Bible. Genesis 3:14 contains the first prophetic revelation. The bruising of the serpent's head refers to the circumstance mentioned in Revelation 13:3, and will not be fulfilled for over seven thousand years from the time of the prediction. The degradation of Satan is also a far-reaching prophecy that looks forward to a future age. The horror of great darkness that fell upon Abraham typified the dark age that should fall upon his posterity, and refers to an era that is yet to come. The seven-days' taking of Jericho will have its prophetic antitype in the great overthrow of Antichrist near the close of the seven trumpets. The Prophet Jonah in his three-days' burial in the sea, while in the belly of a fish, furnished a sign illustrating the circumstances of a non-political Chris-

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tian institution, which shall be in danger of being absorbed by the second form of Antichrist during the second, third, and fourth trumpets. The three days of Christ's betrayal, suffering, and death is a sign which foreshadows the circumstances of the Messianic Christian institution of the last three trumpets, which shall be a power among the powers of the world, and opposed by the combined powers of Antichrist while schooling the nations to true Messianic ideas. The three and a half years' dearth under the reign of Ahab typifies the protracted spiritual dearth of the first four trumpets. The twenty-one years' conflict mentioned by Daniel, and placed by John in the beginning of the fifth trumpet, is so closely connected with the circumstances of the fourth trumpet that the two periods are in a sense to be reckoned as one. For that reason the fourth trumpet is the half-year of that spiritual dearth.

### PROPHETIC CHRONOLOGICAL TABLE

The first partial 2,300-day cycle extends B. C. 4004-2468. From the creation of Adam to the first 1,260-day cycle, 276 years. The first 1,260-day cycle from the forty-first year of Enos to 120 years before the flood of Noah, B. C. 3728-2468. The age of Enoch the godly man, 365 years, B. C. 3382-3017. From Enoch's translation to the end of the first partial 2,300-day cycle, 549 years.

The first full 2,300-day cycle began 120 years before the flood, and ended at the profanation of Antiochus, B. C. 2468-168. The second 1,260-day cycle extends from the year succeeding Joshua's death to the profanation of Antiochus, B. C. 1428-168. The 120-year period before the flood, B. C. 2468-2348. From the flood of Noah to the call of Abraham, 427 years. [Abraham called, B. C. 1921. Sodom destroyed, B. C. 1897.] From Abraham's call until Moses visited his brethren, 390 years, B. C. 1921-1531. Forty years to the exodus from Egypt ended, B. C. 1491. Forty years in the wilderness ended, B. C. 1451. From the year succeeding Joshua's death to the coronation of

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Saul, 333 years. From the coronation of Saul to David's reign, 40 years, B. C. 1095-1055. From the beginning of David's reign to Jeroboam's reign, 80 years, B. C. 1055-975. From the defection of Jeroboam to the siege of Jerusalem, 390 years, B. C. 975-585. The seventy years' captivity of the Jews, from the fourth year of Jehoiakim to the edict of Cyrus, B. C. 606-536. Interval to the Syrian oppression, 338 years. Thirty years' oppression under Syria, B. C. 198-168.

The second full 2,300-day cycle began at the profanation of Antiochus, and will end at the setting up of the abomination of desolation, B. C. 168 to A. D. 2132. The third 1,260-day cycle extends from the end of the Apostolic era to the end of the thirty years' war of Europe, A. D. 388-1648. Jesus the Christ was born four years before the year 1 A. D. Period of Christ's ministry, three and a half years, A. D. 26-30. From the close of the Lord's ministry to the taking of Jerusalem, 40 years, A. D. 30-70. The first seal, the Apostolic era, the first 388 years of the Christian era. The second seal, 346 years, from the introduction of the doctrine of purgatory to the introduction of masses for the dead, A. D. 388-734. The third seal, 400 years, from the introduction of masses for the dead to the protest of Arnold of Brescia, A. D. 734-1134. (Controversy on the use of images, 120 years, A. D. 722-742.) The fourth seal, 514 years, from the protest of Arnold to the close of the thirty years' war of Europe, A. D. 1134-1648. (The St. Bartholomew massacre, A. D. 1572.) The fifth seal, 484 years, from the thirty years' war of Europe to the future rise of the Papal power, A. D. 1648-2132. The sixth seal, 168 years, from the rise of the Papal power to the silent half hour, A. D. 2132-2300. The seventh seal, the silent half hour, A. D. 2301.

The third full 2,300-day cycle will extend from the future rise of the Papal power until forty years after the Millennial era, A. D. 2132-4432. The fourth 1,260-day cycle will extend from the future rise of the Papal power to the beginning of the Millennial era, A. D. 2132-3392. The second partial 2,300-day cycle will extend from the forty years' post-Millennial era to the close of the Sabbatic era, A. D. 4432-5196.

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The first trumpet, the era of the Lion Messiah, 40 years, from the seventh seal to the era of the Bear Messiah, A. D. 2301-2341. The second trumpet, 80 years, from the close of the first trumpet to the era of the Leopard Messiah and Wormwood Star, A. D. 2341-2421. The third trumpet, 390 years, from the close of the second trumpet to the era of the Iron Messiah, A. D. 2421-2811. The fourth trumpet, 40 years, from the close of the third trumpet to the rise of Anarchy, and era of the Dragon Messiah, A. D. 2811-2851. The fifth trumpet, 150 years, from the close of the fourth trumpet to the era of the Blasphemous Messiah, A. D. 2851-3001. The sixth trumpet, 360 years, from the close of the fifth trumpet to the era of the rival Messiahs, A. D. 3001-3361. The Messianic year, A. D. 3362. The seventh trumpet, 30 years, from the Messianic year to the Millennial era, A. D. 3362-3392. The Millennial era, 1,000 years, from the close of the seventh trumpet to the era of Satan's last rise, A. D. 3392-4392. The era of Satan's last rise, 40 years, from the close of the Millennial era to the beginning of the Sabbathic era, A. D. 4392-4432. The Sabbathic era, 764 years, from the close of Satan's last era to the end of the age, A. D. 4432-5196.

The first Millennial epoch mentioned by Daniel will occur in the thirtieth year of the Millennial era, A. D. 3422. The second Millennial epoch will occur in the seventy-fifth year of the Millennial era, A. D. 3467. The twenty-one years' controversy mentioned by Daniel and John (Dan. 10:13; Rev. 12:1-9) will occupy the first twenty-one years of the fifth trumpet, A. D. 2851-2872. An important seventy weeks' era will succeed it; and the first seven weeks or forty-nine years added to the twenty-one-year period completes a seventy years' era, A. D. 2851-2921. The seventy weeks' era extends from the close of the Great Controversy to the Messianic year, A. D. 2872-3362. The number of the Beast is 666 years from the origin of the power of Anarchy, or 616 years from its rise at the beginning of the fifth trumpet, to the second Millennial epoch, A. D. 2851-3467.

## CHAPTER VII

### The Signs of the Times

WHEN the Jews required of the Lord a sign from heaven, He rebuked them for not being able to discern the time in which they were living. At that time prophecy pointed to the coming of the Christ. The Jews had returned to their country at the end of the seventy years predicted by Jeremiah; and the seventy weeks of years of Daniel's prophecy was nearing its fulfillment, and they were expecting the Christ to appear at any time.

The vision and prediction of Zachariah the priest, and later the preaching and prophecy of John the Baptist, were in line with the inspired prophecies of Scripture that foretold the coming of Christ. But when John pointed to Jesus of Nazareth as the one he had been proclaiming, the one mightier than himself, who should come after him, only a few were willing to accept his testimony. The Nazarene was not the august and kingly personage the higher classes desired to see; and the testimony of John and his own wonderful works gained for him only a few humble followers.

Let us now take a view of the signs of our own times. Can we read them? The prophetic outline of the age has been fulfilled to a certain point: What is the prophetic era to which we have now arrived? what are the ap-

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proaching prophetic circumstances now ahead? and what are the signs of the times pointing to the future fulfillment of prophecy?

The four world powers of Nebuchadnezzar's dream have been fulfilled, and likewise the first four seals of John's prophecy, including a bloody and protracted persecution; and the souls of the martyrs are to-day under the altar, crying, "How long . . . ?" The twenty-three-century cycle that dates from the profanation of Antiochus will be fulfilled in the year A. D. 2132, which will be 232 years from the close of the nineteenth century A. D. That will be the beginning of the sixth seal, and a reign of terror will then begin.

We now wish to call attention to those two world powers that should rise before the circumstance shall take place that shall usher in that reign of terror. The prophecy referred to is contained in Daniel's second vision.

A kingdom of two dominions is to come into collision with a kingdom of one dominion, and be defeated. The victorious government will then become the leading power of Christendom, and afterward a revolution will take place, and the nation will be broken up and divided into four distinct governments.

We must look for the antitype in that which agrees with the type. Great Britain is one of the leading powers of Christendom, and, like Medo-Persia, it is a kingdom of two dominions, known as the United Kingdom of Great Britain and Ireland. The English Government controls large areas of territory in North America, in India, in South Africa, and in Australia, besides other smaller tracts of land. To meet the conditions of prophecy the government of one dominion must be west of the government of two dominions, and must be one of the leading powers of Christendom.



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The United States of America is the leading government of America and seems destined to become one of the leading powers of the world. Each State has a government of its own, but they are united under one Federal head. The United States of America controls an area of more than three and a half millions of square miles, besides the islands that have come under their control. There is a great diversity of soil and climate; and the resources of the country, we must believe, will yet greatly surpass their past development. The history of the Nation, from the Declaration of Independence to the present time, is but a revelation of its growing greatness.

No other nation seems so likely in course of time to become a rival of England. There are reasons, too, why a rupture between those two nations might bring on war. Nations do not soon forget their difficulties. History writes them, and the succeeding generations read them. Their past difficulties tend to prejudice England against America, and every American boy seems to have born in him the desire to see his country's past wrongs visited upon England.

At the time of the prophetic collision the ram of Persia was pushing northward and westward and southward. The United States of America are unfavorable to European dominion in America, and the cause of the trouble may be in the pushing westward or effort to acquire dominion in America. The goat of Greece was moved with choler, and went against the other, and touched not the ground (a fleet sailing over the sea), and brake his two horns, or gained a complete victory. So Greece rose in power, and was afterward divided into four governments.

Again, there is in the Government of the United States an element of weakness, growing out of the doctrine of States' rights. This weak point had its origin in the jeal-

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ousy of a liberty-loving people over their rights, and the fears they entertained of despotic encroachments, should too much power be vested in the General Government. When the Constitution of the United States of America was framed a compromise had to be made between two parties, one of which desired a concentration of power in the General Government, and the other desiring the greatest possible liberty of the individual States. The right of secession, or withdrawal from the Union, has been claimed at different times, and the question was settled by force of arms in the Civil War of 1861-65. The unity of the Government was sustained, but the doctrine of States' rights still remains. The large area of country and the conflicting interests of the different sections of country also favor the probability of a change of government at some future time.

It seems apparent that the power of England is to be broken to prepare the way for Antichrist, and the Government of the United States is to be divided to limit Antichrist's dominion. The present indications point to the United States of America as a suitable place for Antichrist to have his future seat of power. For a long time there has been a great influx into America of the very worst classes of Europe, and it can not well be prevented without doing them injustice. It can not be prevented; for God is sending them here. It is the riddance of Europe of that class of society which Antichrist shall need for building up his kingdom.

We have not yet fully arrived at the time bordering upon the great tribulation and described by the Prophet Isaiah: we are yet more than two centuries off from the beginning of that time. But the general prevalence of worldliness in the Church, and of corruption and oppression under the governments among all nations and coun-

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tries, fully justifies our expectation of such a state of affairs as the prophet describes.

The prophecy referred to is contained in the fifth chapter of Isaiah. The vineyard planted in a fruitful soil is the free government and leading American institution constituted in the United States of America. The Hebrew term for that fruitful vineyard is "a horn, the son of oil." That is the American Government, anointed of God; and His Church, the Protestant institution. The hedge of Divine Providence has preserved the Nation thru all its perils, and under its Government the oppressed and persecuted have found refuge. The country gave good promise; but the wild grapes are already beginning to bud. The monopoly, corruption, and drunkenness described in the catalog of woes are even now beginning to threaten society. Two hundred and thirty-two years from the nineteenth century yet remain for the culmination of corruptions and for the gathering of material for the terrible woe that shall end them.

Some time within the present era of the fifth seal "He will lift up an ensign to the nations from far, and will hiss for them from the end of the earth;" which may be interpreted in some movement on the part of the Roman Catholics to strengthen their institution in this country. "And behold, they shall come with speed swiftly," to set up the reign of Antichrist in America. That will be after the revolution that shall divide the Government. An Antichrist party will rise that Daniel describes as a little horn that shall come forth out of one of the four horns, or divisions of the Government, and shall "wax exceeding great toward the south and toward the east and toward the pleasant land." It will be a politico-ecclesiastical party that shall get control of the Government and take the law into their own hands.

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The era of the false Messiahs is another prophetic feature whose outlook can be seen in the claims to Messianic prerogatives that are held by the Papal power and have been so held ever since the Papacy was created. There will be no Messianic king until the first trumpet, which will probably be the earliest opportunity for such a step; but the numerical strength of the Roman Catholics is so great that a succession of Antichrist kings, claiming, and, as far as possible, exercising Messianic authority, can be seen to be one of the probabilities of the future.

The anarchistic element that prevails in Europe is another cloud on the world's horizon which is prophetic of the future rise of Anarchy, altho the anarchy of to-day is like the cloud Elijah saw. But it will come to America at length, and will flourish on American soil; for the power of Anarchy will be a distinctively American institution.

The signs of the times are prophetic of Antichrist's coming; but the prophetic outlook is equally good for better days ahead. The practicability of preaching the gospel to every nation in the world before the reign of terror shall begin is even now apparent. The Lord did not say that the nations should be fully evangelized, but that the gospel should be preached to them for a witness. Many men and women are offering themselves as missionaries of the gospel and are ready to face the hardships and perils that attend the effort to carry the gospel to the heathen. It is thought by some that all the world may be reached by the end of the twentieth century. May the Church indeed accomplish that important feature of her work in time to prepare for the coming tribulation!

The restoration of an institution of the apostolic type is another prophetic outlook which finds expression in the great desire of the Church of to-day for such a consummation. Isaiah prophesied of a reformation that shall take

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place in this present gospel era, which can be seen prospectively in some of the religious movements of the present time thru such as have their all upon the altar, and whose lips have touched the fire. The answer to the question, "How long?" shows that the good work will continue to the end of the great tribulation, or until the worldly and corrupt elements of the Church shall be eliminated. (See Isaiah, chapter 6.) A strong-souled body of people, free from the corruptions and prejudices and theological trammels of Protestantism, will afterward form a new institution; and that will be the beginning of a new era of the Church.

A new era of prophecy to settle the many problems that have come and are still coming before the world with reference to the human race, and which only divinely-inspired men can answer, is one of the things devoutly wished for, even by persons who dare not hope that such a thing shall be. The Old Testament prophets revealed the things that pertain to the Antichrist, and the prophets of the future will reveal the things that pertain to the True Messiah. There are people in the world today whose spiritual receptivity is very great, and who are beginning to grasp the meaning of the mysteries of God's Word. Four centuries more of training and teaching in God's school of discipline and experience will prepare the Church for an era of true Messianic authorities inspired of God, who shall be able to speak as the oracles of God in those days of Satanic authority and deception which are included in the era of the false Messiahs.

The factional breaking up of the Antichrist institution, and the unity of the Church, from the very nature of things, belong to the probabilities of the future. Error is many-sided and tends to produce factions, while truth in its purity has no variations. When the masses of people

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shall become well educated the world over, the Roman Catholic people will no longer yield the blind obedience to their institution that has always been required of them. With all the rigidity with which those people have been held down by their priests there has been an occasional schism in times past; and when their errors shall be practically applied to the problems of the age, and fail, they will have recourse to new forms of error, just as prophecy shows that they will do. While the errors of Antichrist are being tested, the people of God will be coming more nearly to the correct knowledge of the truth; and when they shall be able to fully apprehend the truth, the unity of the Church will be assured.

The probability of a future international or Messianic government can be seen in the increasing facilities for travel and commerce, in the cosmopolitan character that those changes are gradually producing, and in the international tendencies that are gradually developing among the nations of the world. It will take many centuries to bring about those marvelous changes that prophecy describes, but the world is progressing toward them. There is really nothing discouraging in the signs of the times, when they are properly understood. The world is progressing according to the laws of spiritual beings, and its affairs are guided and governed by the omnipotent hand of God.

## CHAPTER VIII

### General View of Antichrist

IN John's description of the final revelation of Antichrist, the Dragon, or fallen Star, was succeeded by the Beast, and it illustrates the plan and groundwork of Satan, wherever he sets up his dominion. He begins by aping what is good and true and spiritual: that is the Dragon. The Beast represents outspoken and undisguised wickedness and opposition to what is right, and always succeeds the Dragon.

That law of spiritual degeneracy first began to be revealed in the antediluvian era. When God placed man in the world He gave him dominion over all the works of His hands, and all the stores of earth were given to sustain him. After the first transgression man's dominion was not taken away, altho there was a change in his physical condition. The long lives of the antediluvians betokened health and strength. The climate of Western Asia, where the race began, was mild. There were no diseases nor epidemics among men, and they had every possible advantage favorable to their progress.

The degeneracy of the race began in running after the desires of their eyes. The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. They were men of renown, who

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probably took many wives to build up strong and numerous households, that they might sustain the dominion of the world. That was the Dragon's delusion, and was succeeded by the undisguised wickedness of the Beast. "The earth was corrupt before God, and the earth was filled with violence." The race became unreclaimable. Only one family retained their integrity; and in order to preserve to the world the righteousness they represented, the rest of the race were destroyed.

That era of wickedness was Satan's first dominion in the world, and we there find the spirit of Antichrist. All wickedness is anti-Christian; but the Antichrist both emulates and opposes the Christ, and could not be fully revealed until the Christ should come. The kingdom of Satan began to develop first in the temporal dominion of man. In the antediluvian era there was neither a general government nor an organized Church. The family was the only existing social institution for Satan to invade, and in that era of primitive simplicity carnal nature ran after the desires of the eyes, and then broke out into open violence.

After the world became peopled anew, and the world's resources began to develop, there began to be a revelation of man's disposition toward pride and luxury. Canaan was noted for its fertility, and the place Lot chose was well favored in temporal advantages; but the event of the visit of the two angels to Sodom revealed a terrible depth of wickedness, consequent from pride and wantonness. The Beast had followed the Dragon, just as he has since done in many a thrifty town, where the ball and theater and other fashionable gatherings of vanity and pleasure have been succeeded by the saloon, the gambling-house, and other dens of wickedness, until, like Sodom, it would not be safe to lodge at night in the street. When the people



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of God mingle among such society they endanger their cause; but when the Church patronizes such vanities their cause is gone.

The Dragon's next step was in the perversion of worship. The meaning of true worship was lost, and idolatrous rites were introduced. Whatever men desired or loved or feared was personified and worshiped. Monstrous systems of polytheism were invented; but the idea of sacrifice that prevailed in all forms of idolatrous worship shows that there must have been a perversion of the true idea of worship, as worship was then known. An apparently harmless innovation would in time degenerate into outbreaking wickedness, as this is known to be true of the world's later forms of idolatry. Whatever idolatry was in its beginning, its later revelation showed it to be a system of devil worship, and human sacrifices were offered and the most diabolical rites were practiced. As before, the Dragon prepared the way for the Beast.

As tribes grew into nations, tribal government gave place to general government. The institution of the State was designed for the protection of human rights and for the promotion of the public welfare of mankind. But the governments of the world took the form of absolute monarchies; and the absolute monarch is almost invariably a tyrant. The governments became oppressive, and war followed, until the world in general became a great battleground. The perversion of government bore the Satanic stamp as truly as did the perversion of worship.

The Jewish institution gave to the world a higher revelation of law and worship, and was the next for Satan to invade. Solomon's compromise with his heathen wives in the matter of worship was an innovation that reached its climax in the time of Manasseh's reign, when he filled Jerusalem with innocent blood which the Lord would not

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pardon; and the residue of the nation were sent into captivity after the ten tribes.

The restoration of the Jewish polity saved the truth from obliteration, until a reformation should be accomplished thru the Prophet who was to come after Moses. That Prophet was the son of God, to whom Satan appeared in the character of the Dragon, and offered Him the Messianic throne if He would fall down and worship him, and acknowledge him as the world's vicegerent.

It seemed apparent that if Satan could either subvert the Son of God or kill Him, he could take both the law and the gospel into his own hands. He accomplished the Lord's assassination thru the instrumentality of the traitor Judas, the Jewish leaders, and the Roman authorities. It was the hour of the Beast, God's chosen nation uniting with the powers of the world to put down the cause of truth. That was the crowning event of Satan's kingdom under the Jewish régime, and just as the Christian dispensation was beginning to dawn. The Antichrist was near at hand.

The Apostle John is the only Bible writer who makes use of the term Antichrist; but it is evident that the Prophet Daniel, and the Apostles Paul and Peter and Jude describe the same form of spiritual wickedness. John testified that there were many Antichrists in his day; and mentions it as evidence that they had already entered upon that era when Antichrist should appear; yet he makes a distinction between those corrupt teachers of his day and the Antichrist that should come. When Paul gave his parting charge to the elders of the Church of Ephesus, he said, "For I know this: that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." The corrupt teachers or Antichrists of the apostles' times would be fol-

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lowed later by others of a similar stamp; and under the latter would Antichrist take form. John was speaking of the origin of Antichrist, and Paul of its later development. This makes it appear that Antichrist is an ecclesiastical power having its origin in corrupted Christianity.

Paul saw that in his day the mystery of lawlessness was already beginning to work; and the past development of that mystery belongs to the first four seals. The apostasy was too gradual to cause any alarm; for it was a process of many centuries. The gradual evolution of that form of spiritual wickedness, and the souls of the martyrs of Jesus under the altar crying for vengeance in John's revelation of the origin of Antichrist, has already been fulfilled.

The revelation of the man of sin belongs to an era that is yet to come; but Paul's description of that form of spiritual wickedness is so well drawn as to be readily recognized in the Papacy, that had its origin in the decline of primitive Christianity. The Dragon invaded the apostolic institutions, and was followed later by the Beast. The Inquisition, the prison, the rack, the burning—these and many other horrors—belong to that era of Antichrist. It was a long, dark night; and when the light of the Reformation began to dawn, the power of Antichrist sought to crush out the truth at a single blow. The dark plot was laid, and its center was Paris. The time was St. Bartholomew's night, A. D. 1572. Seventy thousand Christians perished; and had the wicked plot been fully carried out, many more would have been killed. The thirty years' war of Europe, A. D. 1618 to 1648, was the outcome of that massacre; and from that time and on the dominion of the Beast went down.

It has been shown that the full era of Antichrist is to be included within two twenty-three-century cycles, the

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first being the era of Antichrist's rise, and the second being the era of his revelation. In a general sense, it will include the two eras of the Christian and the Messianic dispensations. The Christian cycle will end and the Messianic cycle will begin A. D. 2132. At that time the powers of Antichrist will make their first effort to set up Messianic dominion. The rise of Antichrist was progressive, and took 1,260 years; and the revelation of Antichrist will likewise be progressive, and will require a second 1,260 years' era, from the above named date. For a description of the beginning of Antichrist's revelation read Isa. 5:26-30; 6:9—7:9; Dan. 8:9-12; Joel 1 and 2; Matt. 24:15-22; Mark 13:14-20, and Rev. 6:12-17.

The abomination of desolation that shall be set up at the beginning of the sixth seal, shall continue, according to the words of Isaiah, "until cities shall be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land." Joel speaks of three successive Antichrist scourges, which he figuratively describes as locusts, cankerworms, and caterpillars, coming in successive swarms to destroy the land. The desolations he describes are to continue until every trace of prosperity shall disappear. "The fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field."

Joel describes that Antichrist power as "a great people and a strong; there hath not been ever the like, neither shall be any more after them, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness, yea, and none hath escaped them. . . . At their presence the people are in anguish: all faces are waxed pale. . . .

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They leap upon the city; they run upon the wall; they climb into the houses; they enter in at the windows like a thief. The earth quaketh before them; the heavens tremble; the sun and the moon are darkened, and the stars withdraw their shining." The law and the gospel will be suspended; and the leading men of the Church and State will be overpowered. "And Jehovah hath uttered his voice before his army; for his camp is very great; for he is strong that executeth his word: for the day of Jehovah is great and very terrible; and who can abide it?" Joel's mention of Antichrist's forces as Jehovah's camp explains that God is sending them, according to the words of Isaiah.

That tribulation is to begin with the setting up of the abomination of desolation; and we turn to the words of Daniel of the clause before cited, to ascertain what it means. "It magnified itself even to the prince of the host." Now the eucharist, or sacrament, is called the host by Roman Catholics. The prince of the host is Christ Himself; and to magnify itself to the prince of the host, would be to assert Messianic claims. "It took away from Him the continual (?), and the place of His sanctuary was cast down." The words "burnt offering" in the translation should be omitted. It is the eucharist that is to be discontinued; and the casting down of the place of His sanctuary will be fulfilled by the general seizure of Protestant churches. "And the host was given over," by the Protestant people under the compulsion of Antichrist, "by reason of transgression," in partaking of it unworthily.

The great earthquake mentioned by John is to be interpreted in a political agitation. That would be the natural outcome of such an outrage as Daniel describes. Then "the sun became black as sackcloth of hair;" the light of

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the gospel will be wholly obscured: "and the whole moon became as blood;" the government will be transformed into a murderous institution. "And the stars of heaven fell unto the earth as a fig-tree casteth her unripe fruit, when she is shaken of a mighty wind." Many of the leading lights of the Church will apostatize, in order to save themselves from violence. "And the heaven was removed as a scroll when it is laid by;" the Church will be suspended, but not destroyed: and all classes of men "hid themselves in the caves and in the rocks of the mountains," to escape from the fury of the terrible Antichrist.

In the beginning of that tribulation, the first step on the part of Antichrist everywhere will be to place the abomination of desolation in the holy place, which is to be understood as the placing of the Antichrist emblem in or over the churches. Our Lord was speaking to His disciples who were Jews, and to the Jews His words directly apply; but all places of worship will be seized; and it seems apparent that there will be a simultaneous and world-wide movement planned and carried out at a given time, a sudden and universal Antichrist uprising. The seizure of the churches is to be the signal for the people of God to make a precipitate flight, the words of our Lord implying that a general assault will follow. "And then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." The words of our Lord should be carefully weighed; for whatever that great tribulation shall mean, it will be of unparalleled severity; and the world in general, and the American people in particular, may well stand in awe of its coming.

"But immediately after the tribulations of those days the sun shall be darkened," etc. In this passage the Lord speaks of "the tribulation" as distinct from the other tribulations of that period, meaning the first furious assault.

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The obscuring of the Church, and the apostasy that shall follow, is to be "immediately after" that circumstance: "and except those days had been shortened no flesh had been saved," as followers of Christ.

John calls that period of tribulation "a little time, until their fellow servants and their brethren who should be killed even as they were shall have finished their course." It is to be a period of martyrdom similar to that of the fourth seal, but of shorter duration, being limited to sixty-five years. (See Isa. 7:8.) That is a short time as compared with the past protracted era of martyrdom, which lasted about five centuries. It is well known that the old instruments of torture are being kept in reserve for future use; and the express declaration of the word of prophecy, that the future martyrs of that time shall be killed even as they were, leaves no room to doubt that there will be a renewal of ancient barbarities, in the use of the many contrivances of torture and violence that were inflicted upon the witnesses of Christ in the past era of Popish enormities.

After the three Antichrist scourges of that period, there will be a general reaction of public sentiment against the atrocities of that time, and against the parties who shall perpetrate them; and they shall be driven "into a land barren and desolate, his forepart into the eastern sea," the Atlantic, "and his hinder part into the western sea," the Pacific; "and his stench shall come up, and his ill savour shall come up, because he hath done great things." They will become very unpopular, even odious in the eyes of the public in general; and there will be a general emigration out of the country of that class that came to set up the reign of Antichrist. The binding of the four winds suggests the general suspension of that Antichrist storm; and a lengthy interval of peace will follow.

Some reformatory measures of a national character will

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at length arouse the antagonism of the Antichrist party. This is symbolized in John's revelation by the filling of the censer with fire of the altar and casting it into the earth. The omens of war then follow, and at the sounding of the first trumpet the war begins. The desolations of that time will continue until the country shall again be reduced to a waste. "The third part of the earth was burnt up," the legal dominion was partially destroyed: "and all green grass was burnt up," the prosperity of the country ruined as before. The first trumpet is the latter time of the divided government where Antichrist shall rise (see Dan. 8:23); and the partial destruction of the legal dominion means that there will be a revolution.

The wars of the first trumpet will be confined chiefly to America; but the struggle will be renewed in the second trumpet, and will take on international proportions. A great naval warfare and a complete Antichrist overthrow will be the distinguishing features of that era; and the old power of Antichrist will thenceforth take its place in the world as a non-political institution.

After making so much trouble for others, Antichrist will begin to have trouble of his own. Three new Antichrist sects will originate in the second trumpet; and in the early part of the third trumpet there will be a four-fold schism, each representing an independent branch; and the original institution will be broken up and will disappear. But the four branches will at length unite and form one body again. In the meantime the second form of Antichrist, having its origin in the Wormwood apostasy, will become very strong and be a rival of the old power. That era will be noted for the many and insidious forms of error and false Messianic theories that shall abound, the Wormwood delusion taking the lead.

The second form of Antichrist will become very op-



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pressive. Isaiah says, "Ho Assyrian, the rod of Mine anger, the staff in whose hand is Mine indignation! I will send him against a profane nation and against the people of My wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." And again, "For he hath said, By the strength of my hand I have done it, and by my wisdom, for I have understanding: and I have removed the bounds of the people, and have robbed their treasures, and I have brought down as a valiant man them that sit on thrones; and my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped." The later Antichrist will become widespread, extending to "all the earth;" and they will operate thru the political powers and gather wealth by means of political oppression. Like the old power of Antichrist before their overthrow, they will be a politico-ecclesiastical power.

Daniel's fourth vision shows that during the third trumpet there will be a great deal of warring between the two Antichrist powers of that era; but the later Antichrist, like the old power, will at length attempt to overthrow the Church. Isaiah gives an allegorical prophecy of that matter in his description of the attempted siege of Jerusalem by the Assyrians under Rabshakeh. The smiting of the Assyrians prefigures a terrible visitation that shall fall upon Antichrist to save the Church; and it will probably be interpreted by a sweeping pestilence that will fall upon them during the last ten years of the third trumpet.

That is also the time of the beginning of the Little Horn of Daniel's first vision, a sect that will become very powerful in the time of the fourth trumpet and develop into the third power of Antichrist. The old form of Antichrist will

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be broken up into ten sects; but these will unite into one body again.

In those days the general need of a reformation will be recognized among all classes. Both Jews and Christians will labor for a reformation, and so will the two older forms of Antichrist. The old power will be led by an able reformer, who will succeed in bringing about a partial reformation in five of the ten branches. Intercommunion will then be established between those two Antichrist powers; and they will even extend their fraternal fellowship to the Jews. (Isa. 19:24.)

The late form of Antichrist, the Little Horn, will be an active and powerful assailant of every reputedly corrupt organization, religious or political. They will uproot three of the ten Antichrist sects, and will menace the Christian institution. After the separation of the Reformers the late Antichrists will begin an ecclesiastical siege against the rejected Christian institution; and so successful will be their efforts that in seventeen years, or by the close of the fourth trumpet, that once important religious body will be wholly disorganized.

John's very general description of the fourth trumpet sums up results in one brief sentence. "The third part of the sun **was smitten**, and the third part of the moon, and the third part of the stars." The obscuring of so large a proportion of the religious and political systems is to be accounted for in the social disturbances of that period, in which the rising Antichrists, who will think to change the times and the laws, will take a leading part. They will defeat the old power of Antichrist; and the havoc they will make among the governments of the world will be seen prospectively by an American statesman, the drift of whose prophecies is given in Rev. 8:13, "Woe, woe, woe, for them that dwell on the earth, by reason of the other

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voices of the trumpet of the three angels who are yet to sound."

At the beginning of the fifth trumpet the late Antichrists will take their places in the world as a strong anarchistic institution, but claiming to be the true evangelical succession of the reformed Christian institution of the sixth seal. They will have a home or settlement of their own in South America (referred to in Hab. 2:5); and the prophetic name for that stronghold of Anarchy is Babylon, altho the term is also applied to that form of Antichrist in general. The dissatisfaction of the masses in that era will be favorable to their avowed purpose of changing the times and the laws; and the heads of the governments will be hampered "like prisoners shut up in a pit;" and that pit is Anarchy. After the Anarchists shall reach the height of their power, they will exercise Messianic authority over the nations of South America for seventy years, in the character of a Messianic power without a recognized Messiah. That seventy years of Babylon will be the concluding part of the first one-hundred-and-twenty years of the fifth trumpet (the time of three generations, Jer. 27:7). The last thirty years of the fifth trumpet will be fulfilled in a thirty years' war, and answers to the month of Hosea 5:7.

Jer. 25:8-10 gives a brief description of the circumstances of the fourth trumpet and first half century of the fifth trumpet. There will be war in the far East; and the Antichrists will conquer Palestine and the neighboring countries. Ezekiel's prophecy reveals that a large colony of Jews will be deported by the Anarchists to South America to a settlement contiguous with their own, and probably once occupied by them in the latter part of the sixth seal. They will flourish under the favor of the Anarchists during the first half century of the fifth trumpet, or until the

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seventy years era of the power of Anarchy; when the Anarchists will become very arrogant and oppressive wherever their power shall extend. After serving the purpose of God for the correction of others, they will become a menace to society, and their power must be broken (Jer. 25: 11, 12).

One of the reasons assigned for bringing a destructive war upon the Anarchists is their oppressive treatment of the Jews (Jer. 50: 9-18; 51: 34, 35). Another reason is their persistent efforts to break up the governments of the world, "smiting the nations with a continual stroke." Their Messianic aspirations is also another reason. They will desire to "exalt their throne above the stars of God," or become the leading Messianic religious power; "and to sit upon the mount of the congregation in the sides of the North," or establish a Messianic center in North America. The old Antichrists will be defeated by them in an effort they shall make to set up a Messiah; and that will be the occasion of the thirty years' war before referred to.

That war will be an international war, and will spread over all of South America (Ezek. 20: 46-48). Isaiah speaks of it as "the noise of a multitude in the mountains, like as the noise of a great people; a tumultuous noise of the kingdoms of the nations gathered together; Jehovah of hosts mustereth the hosts of the battle." The power of Anarchy will be very great, and immense preparations will be made for their overthrow. Dan. 11: 25 makes it appear that the old power of Antichrist will begin the war by sending a great army against the Anarchists; and the Anarchists will meet them with a very great and mighty army. Jeremiah says, "Behold, a people shall come from the North, and a great nation, and many kings shall be raised up from the coasts of the earth. . . . They are cruel and will not show mercy. . . . The king of Babylon shall

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come up like a lion from the swelling of Jordan, . . . but I will make them suddenly run away from her." In that early engagement the Anarchists will be beaten; and the reason assigned by Daniel is that "they will forecast devices against Him." Their opponents' plans will be previously arranged and successfully carried out.

Daniel speaks of an armistice after that first expedition. The old Antichrists will then return home with great riches; "and Chaldea shall be a spoil." After his return "his heart shall be against the holy covenant." He will meditate opening up a persecution against the people of God. At the expiration of the armistice, "at the time appointed, he will return and come toward the South; but . . . the ships of Chittim shall come against him." A Protestant fleet will go against the Antichrists, because of their threatening attitude toward them. The Antichrists will then retire until they can "have intelligence with them that forsake the holy covenant," the community of Jews, who will enter into a treaty with them. Then "arms shall stand on his part," the arms of the treacherous Jews, "and they shall pollute the sanctuary of strength, and shall take away the continual (?), and they shall set up the abomination that maketh desolate." They will profane both the Jewish and the Christian Churches; "and such as do wickedly against the covenant shall he corrupt by flatteries." After that circumstance a persecution will be carried on; and the people of God "shall fall by the sword, and by flame, and by captivity, and by spoil many days;" and this will continue "to the time of the end," or last expedition of that war.

"At the time of the end the king of the South will push at him (the king of the North), and the king of the North will come against him with chariots, and with horsemen, and with many ships; and he shall enter into the

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countries, and shall overflow and pass over" (Dan. 11:40). There will then be a general call for arms; and that international war will take a very wide range. Immense forces will be raised in Continental Europe and Western Asia; and a strong force of Irish troops will be sent to the South.

We quote the words of Jeremiah: "Jehovah hath raised up the spirit of the kings of the Medes; for His device is against Babylon to destroy it. . . . Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, the kingdoms of Ararat, Minni and Ashkenaz; appoint a captain against her, cause the horses to come up as the rough caterpillar. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion."

Those strong re-enforcements will be successful in the overthrow of the Anarchistic stronghold. "The mighty men of Babylon have forborne to fight; they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted." (See Jer. 51.)

The twenty-first chapter of Isaiah also describes that closing conflict. "As whirlwinds in the south pass thru; so it cometh from the desert, from a terrible land." It is the tornado of war that the prophet is describing. There is terrible suspense, and the context shows it to be the Jews who are anxiously waiting for messengers to declare the issue of that engagement; for at that time they will have given their allegiance to the old power of Anti-

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christ; and should the Anarchists gain the day, they would be attacked by them.

That Antichrist war will wholly put an end to the center and stronghold of Anarchy. Isaiah says: "Prepare slaughter for His children for the iniquity of their fathers: that they do not rise, nor possess the land, nor fill the face of the world with cities [i. e., anarchistic communities]. For I will rise up against them, saith Jehovah of hosts, and will cut off from Babylon the name and remnant and son and nephew, saith Jehovah. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith Jehovah of hosts."

The words of Jeremiah: "Then shalt thou say, O Jehovah, Thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be when thou hast made an end of reading this book that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I shall bring upon her: and they shall be weary." Anarchy will still be strong, but will never rise to its former importance; and the anarchistic stronghold will be finally and forever destroyed.

After the overthrow of Anarchy the king of the North will invade Palestine and the neighboring countries of the East, and will also be victorious there. He will then "plant the tents of his palace between the sea and the glorious holy mountain," or set up the headquarters of his institution somewhere between Jerusalem and the Mediterranean Sea, with the evident purpose in view of establishing his Messianic center in Palestine; "yet he shall

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come to his end, and none shall help him." His purpose will be defeated.

Other great wars will occur in the early part of the sixth trumpet, in which the Anarchists will be involved with the Jews, the Protestants, and the old Antichrists, and appears to answer to the second rumor of Jer. 51:46. The passage referred to is a prophetic hint of two great eras of international wars, the first being in the fifth trumpet, the one we have been discussing; and the second in the early part of the sixth trumpet, the beginning of a series of protracted international wars. The twenty-fourth to thirty-second chapters, inclusive, of Ezekiel describe that protracted era of war, and the twenty-third chapter of Isaiah shows that it will last seventy years. Jeremiah also speaks of a later seventy years' international war that shall involve all the nations upon the face of the earth. It answers to the time of trouble of Daniel 12:1. Six-sevenths of the male population will be destroyed. It will be the most sanguinary conflict the world shall ever see up to that time. (See Isa. 4:1; 24:14-23.)

The two Millennial epochs of Daniel date the time of the end of the two great Antichrist powers that shall figure so greatly during the last three trumpets, the final overthrow of two of the greatest enemies of both the Church and the State the world shall ever see. Twelve hundred and ninety years from the setting up of the abomination of desolation, at the beginning of the coming twelve-hundred-and-sixty-year cycle, the old power of Antichrist will be finally and forever brought to an end. Thirteen hundred and thirty-five years from the same circumstance will fulfill the number of the Beast, and signifies the numbering and finishing of the world's future Chaldean power, the third form of Antichrist, from the time of its rise. The first epoch will take place in the thirtieth year of the Millennial



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era, and the second epoch will take place in the seventy-fifth year of the Millennial era.

The second form of Antichrist will be condemned by the Millennial tribunal as an anarchistic institution, and will be so restrained thruout that era that they will not be able to set up a Messiah. The Millennial administration in Europe and America will be so obnoxious to the Antichrists that they will go to the far East to build up their institutions. The two mountains of brass mentioned by Zechariah represent that system of Antichrist in their later development during the Millennial era. After the iron rule of the Millennial administration shall be relaxed they will set up a Messiah and will overrun and reduce many countries of the East. Lastly, they will invade Palestine and besiege the ancient city of Jerusalem. The siege will be ended by a terrible volcanic storm that shall destroy Antichrist's army. A succession of defeats at the hands of the Jews will reduce and scatter their remaining forces, and the one remaining Antichrist power will meet with the fate of the other two. The world will then be finally and forever rid of its Antichrist foes.

## CHAPTER IX

### General View of the Church

THE Church is the institution to which the oracles of God are committed, and is therefore the body of true worshipers who represent the true worship of God, and the channel thru which gospel work is carried on in the world. That is the general purpose of a divinely-appointed institution; yet the Spirit of Christ was revealed in godly men before there was an organized Church, just as the spirit of Antichrist was revealed in ungodly men before there was an Antichrist institution in the world.

It has been shown that the Antichrist had its origin in corrupted Christianity; but it does not follow that all defective Christian institutions are Antichrist. As long as the knowledge of God is taught thru His inspired Word, the Holy Scriptures, and the worship is free from idolatrous innovations, an institution is not Antichrist. The history of the Church is a history of backsliding, corruptions, corrections, and reformations; but on the whole, gospel work has been steadily progressing, and the Church of each successive era is coming nearer to perfection.

Man's knowledge of God had to come thru revelation, and such revelations were given from time to time thru men whom God recognized as persons who were suitable to receive them. Only a few, comparatively speaking, have ever been so favored, and after the institution of the Church their writings were kept on record. The masses

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of men have to depend upon those inspired writings and what is taught from them for their knowledge of God; and the divine oracles have been guarded and preserved with the greatest of care, first by the Jews, and afterward by both Christians and Jews.

No man-made system of religion ever gave a correct knowledge of God. At the best they can only represent men's ideas of divine things, which have always proven to be very erroneous. A divinely-appointed institution for keeping the oracles of God and teaching His revealed will was therefore necessary, in order that the knowledge of God and His laws might be preserved for the benefit of the race. Such an institution had to receive the sanction of divine authority in such a way that men could apprehend it. For that reason a nation was raised up for that especial purpose, and taken out from under the power of a people much stronger than they; and that by great signs and wonders, such as fully attested the divine interference. The nation of Israel were no better practically than the Egyptians; but their recognition of the true God was first secured thru His direct interference in their behalf, and afterward by His bestowing Canaan upon them as a covenant home, and dispossessing seven nations greater and mightier than they. The covenant was the basis of the Church and State, which were national institutions.

The Mosaic system of worship was ritualistic, with ceremonial object lessons, and was best adapted to man's primitive state, while the masses were as yet uneducated. Only one temple was permitted, and that in the place of God's own choice, in order that the system should be preserved in its purity. Such an arrangement was intended to be only temporary and to serve until the masses should be prepared for something better. But so prone were men to follow after their own ideas that the direct interference of

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God was sometimes necessary in order to save His chosen nation from going to idolatry; and even then idolatrous innovations continued thruout the entire history of the Jewish Commonwealth until the entire nation were condemned to a seventy years' captivity.

Schools of prophets were established in Israel soon after the government was changed to a kingdom. That gave the people better advantages for instruction. After the temple at Jerusalem was destroyed, and the remnant of the Jews were deported into Chaldea, they built synagogs as places of worship and instruction; but the laws of Moses would not allow sacrifices to be offered in them, nor in any place except the place of God's own choice, which was Jerusalem. The synagogs proved to be so expedient that they continued in use even after the Jews were restored to their country and temple.

God's purpose of a reformation was revealed thru Moses, who said, "Jehovah thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." After the Jewish institution had served its purpose in the world for many centuries, in due time the Prophet of Nazareth appeared, the one of whom Moses foretold. His authority was greater than that of Moses, because He was the Son of God and knew the will of God perfectly without any special revelations. His divine authority was also fully attested thru the mighty powers He wrought, such as the people could apprehend to be of God.

He corrected the false teachings of the Jews, and laid down the principles of the reformation in His famous Sermon on the Mount. His teachings did not in any wise conflict with the principles of the Mosaic system, but were of a higher order. He chose twelve disciples to train as His apostles and to be the founders of His Church. That was

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the beginning of a new dispensation, and involved either the changing or doing away of the Mosaic system. The opposition of the Jews to the new order of things made it necessary for the apostles of Jesus to form a separate institution (after His death) as a spiritual home for His followers, and for the promulgation of gospel truth. The great passion sacrifice of Christ's body put an end to the Mosaic sacrifices as an institution of divine appointment, and the destruction of Jerusalem by Titus put an end to the Jewish polity.

The Christian institution as it was established by the apostles was not an objective or ritualistic system. The two sacraments of baptism and the Lord's Supper are its only divinely-authorized rites which serve as types or object lessons; and these, like the Mosaic ceremonies, will probably be laid aside after they shall have served their purpose in illustrating truths that the masses shall some day be better prepared to understand. Even the parabolic method of teaching that was adopted by our Lord in accordance with the customs of Jewish times was abandoned by the apostles in favor of the plainer statement of divine truth. It was an advanced era of the Church; and a doctrinal system of teaching and the recognition of the Christ incarnate as the Savior of the world were the distinguishing features of the Christian institution. It was not a national institution; but was from its beginning designed to be catholic or universal. It was also missionary, in obedience to its Head, who commanded His disciples to go forth into all the world, and preach the gospel to every creature.

The Antichrist that rose led the Church into captivity, and the Protestant Reformation was the leading of the people of God out of their spiritual Egypt and the forming anew of the Christian body. Protestantism is the true

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evangelical successor of the Apostolic institution, to which it bears the same relation as did the restored Jewish Church to the original Mosaic institution. The past night of Antichrist left the world very much in the dark thru the people's deprivation of the Bible; but the Reformation restored the Bible to its rightful place in the Church.

The Protestant institution, like the Jewish Church, is composed of a number of branches. The Protestant writings that are regarded by them as authentic also bear the same relation to the Bible as do the rabbinical Jewish writings. The Jewish writers labored to counteract the corrupt and idolatrous tendencies of their times and to expound the true meaning of the Mosaic law; and the Protestant writers labored to counteract the Papal innovations and delusions of their times, and to give the true interpretation of the Holy Scriptures. Both Jews and Protestants had similar aims; and altho the productions of both were but a partial success, they were not an utter failure. They were the expression of good men's ideas, the best of their time, in their inquiries after the truth; and they gave to the Church the best they were able to produce, in the dawn that began to distinguish between light and darkness.

But a time is coming that shall more fully reveal the meaning of truth and error; for in the coming tribulation the false lights of the Church will go over to Antichrist, and the corruptions of Protestantism will be swept away; for that appears to be the purpose for which that tribulation shall be sent. That will be the beginning of the future era of the Church, or the Church in prophecy. At the beginning of the twentieth century the present gospel noonday has been reached, and the night is coming. It is the night of the false Messiahs; and in its prophetic description it bears some resemblance to the past night of Antichrist. It will be a Satanic era of twelve hundred

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and sixty years, and will be distinguished for the domination of the same Antichrist power and having the same general characteristics as in its past history. There will also be an era of spiritual darkness, the darkest of the night, and lasting four hundred years in the first four trumpets, and a thirty years' period of desolation visited upon the powers of Antichrist at the close of that prophetic 1,260 days' era. The points of difference can be seen in the circumstances at the beginning of those two eras: the first being a gradual, and the second a sudden change; in the two future Antichrist powers that shall complete the devil's trinity; and in the revelation of the man of sin, and of the mystery of God, in the future 1,260-day cycle.

That era, considered as a whole, is to be a time of great trouble, such as the world never saw; but the first tribulation of that coming night will probably be the severest the Church in general will have to sustain. America will be the center of that persecution; but there is good reason to believe that it will not be confined to America alone. The institutions of the two opposing spiritual powers of Christ and Antichrist are already world-wide and spreading abroad, and by the time of that tribulation they will be the two leading religious powers of the world. There will be three Antichrist scourges within sixty-five years, and probably of a general character, with intervening intervals of relaxed severity. Those days shall be shortened, not to a shorter duration than the prophets name, but to a shorter limit than the past era of persecution.

After the third scourge there will be a general call to the people of God for fasting and prayer in behalf of God's heritage, the suffering Church, and especially the suffering Church in America. Joel's trumpet-call for prayer

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has been sounding thru many centuries, and will sound thru the coming three hundred years to the end of that great tribulation. There will then be a general response, the "ministers of Jehovah weeping between the porch and the altar" in humiliation before God, and saying: "Spare Thy people, O Jehovah, and give not Thy heritage to reproach that the nations [under the dominion of Antichrist] should rule over them: wherefore should they say among the peoples, Where is their God? Then was Jehovah jealous for His land, and had pity for His people. And Jehovah answered and said, Behold, I will send you grain and new wine and oil; and ye shall be satisfied therewith. . . . Fear not, O land, be glad and rejoice, for Jehovah hath done great things . . . And the floors shall be full of wheat, and the vats shall overflow with new wine and oil. And it shall come to pass afterward that I will pour out My Spirit upon all flesh."

The sudden calming of that violent persecution was beautifully foreshadowed in Christ's stilling of the tempest. The storm was raging violently, and the waves covered the boat. "Then He arose, and rebuked the winds and the sea; and there was a great calm." That miracle is the pledge of an even greater miracle that shall be wrought in behalf of God's people, in the calming of a great storm of persecution.

After the removal of Antichrist's army and the return of peace and prosperity, the chastened people of God will take up evangelistic work anew; and that era of gospel work will be a sequel to the gospel era of the fifth seal (referred to in the sixth chapter of Isaiah). All the servants of God of every nation will be sealed with the Holy Spirit, in fulfillment of the prophecy of Joel 2:28, 29. The sealed evangelists will afterward organize the Immanuel institution of Isaiah 7:14.



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That century of peace and gospel power will then be interrupted by a cloud upon the world's political horizon. Something in the political aspects of America will cause the people of God to become apprehensive of impending danger; and they will prepare for their coming peril by holding an international prayer service, the prophetic anti-type of the silent half hour. Something of the nature of the former troubles will be threatening the country, and they will endeavor to reform the government of the political corruptions that shall again threaten the nation's ruin. The tribulations of the sixth seal will have been suspended, but not ended. They will only wait until the restraining powers shall be relaxed; and then the Antichrist party will attempt to seize the reins of the government again, and the American people will be in arms.

The political overthrow of Antichrist as the outcome of the wars of the first and second trumpets will be of great consequence to the Church. The Prophet Amos, speaking reflectively, says: "Yet destroyed I the Amorite before them whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness to possess the land of the Amorite," or dominion of Protestantism. The above passage is purely prophetic, and there is no reason to doubt that it refers to the time of the political overthrow of Antichrist in the second trumpet. The first trumpet is the future forty years' period of the Church under Egypt; but in the political aspects of those two periods they are the antitypes of the two dynasties of Saul and David; a revolution taking place in the leading American government in the first trumpet, and the government organizing anew in the second trumpet.

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After the wilderness period of desolation that shall follow the international war of the second trumpet there will be a return of prosperity; but the better class of men will apprehend the need of a more radical reformation. We turn again to the words of Amos: "And I raised up of your sons for prophets, and of your young men for Nazarites; . . . but ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not." The Church will probably begin to degenerate thru the voluptuous tendencies of its people during the prosperous times of the sealing period; and the tribulations of the first and second trumpets will fail to correct their backsliding tendencies to worldly corruptions; and the people of God's recognized institution will use strong drink. The Nazarites of Amos are to be understood as temperance reformers, and the prophets are men who will endeavor to lead the Church up to a higher plane; but neither of the two classes of reformers will be wholly successful.

That failure on the part of the Church will be followed later by a ten years' persecution. John does not say by whom, but ascribes it to the devil. It follows too soon after the overthrow of Antichrist to be likely to proceed from them, and is closely connected in point of time with the crushing of the attempted reformation. It also borders upon the era of the Wormwood apostasy, which favors the probability that it will be the beginning of that later tribulation. Less than a century after the glorious sealing period will Satan again begin to work within the Church. A schism in the Church and the forming of a new Antichrist institution will be the outcome of that Wormwood apostasy.

We quote from Isaiah's description of the rapid spread of that form of Antichrist: "He shall come up over all his channels, and go over all his banks: and he shall sweep

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onward into Judah and he shall overflow and pass thru; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." Wherever the evangelistic fruits of the institution of the sealing period shall extend, that form of Antichrist will follow.

The Prophet Amos testifies of the drunkenness and immorality that shall prevail among all classes of society in that era of Antichrist and apostasy, and calls all God's Israel the "kine of Bashan that are in the mountains of Samaria, that oppress the poor, that crush the needy, that say to their lords, Bring, and let us drink." They "are they that put far away the evil day, and cause the seat of violence to draw near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs . . . that drink wine in bowls . . . but they are not grieved for the affliction of Joseph," the reformers who were sold by them.

It seems apparent that the "kine of Bashan," or those most leavened by Antichrist errors, will at length be carried away by the apostate Antichrist institution; and that will embolden them to attempt to carry by storm the remnant that shall remain. That attempted siege of the Church, which shall occur ten years before the close of the third trumpet, the era of the great apostasy, is also coincident with the time of the severe visitation that shall fall upon that institution and be the means of delivering the Church.

The great need of a reformation being realized at that time, two classes of professed reformers will appear: one being Christian, and the other Antichrist. The true reformers will undertake their final effort to reform the Church. Five years later the Church will begin to be menaced by the Antichrist reformers, who will endeavor by

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persuasive efforts to gain that class that the apostate Antichrists attempted to carry by storm. The timely efforts of the true reformers will save the Church; and they will continue to labor for a reformation for eighteen years longer, making twenty-three years in all of persevering, but unsuccessful effort.

The reformers will then call a convention. Micah says, "I will surely assemble, O Jacob, all of thee." The entire body of reformers will assemble or be represented in that convention. "I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah; as a flock in the midst of their pasture." That convention will represent the only existing class of that time who will be wholly correct in their ideas and free from practical corruptions. "They shall make a great noise by reason of the multitude of men." There will be a large assembly of that minority class of the Church, and their proceedings will cause great excitement. The breaker who shall go up before them is a commanding person, who shall favor a departure out of the incorrigible institution.

That convention will take place five hundred and thirty-three years after the close of the sealing period, and four hundred and thirteen years after the beginning of the Wormwood apostasy. The proposal of that influential body of reformers, the best people of the time, to leave the institution that evangelized the world after the great Antichrist tribulation, and then held out for four hundred years against Antichrist innovations, will certainly cause a great agitation; but the motion to leave will be carried. The saintly leader with his followers will "pass on to the gate and go out thereat," and as their king "pass on before them, and Jehovah at the head of them."

In the language of the third chapter of Micah, they will declaim against the wickedness of the institution from

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which they departed. A careful study of that chapter will show that they are not charged with Antichrist corruptions; but that it is the practical wickedness of the people of the Church, their covetousness, and oppressiveness that the reformers denounce. Their heads and rulers are persons "who hate the good and love the evil; who pluck their skin from off them, . . . and break their bones, . . . prophets that make my people to err; that bite with their teeth, and cry, peace; and whoso putteth not in their mouths, they even prepare war against Him. . . . The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money." The Church of voluptuous people, who shall resist all reformatory efforts, will degenerate into a monetary institution, and will be noted for covetousness and oppression. "Yet will they lean upon Jehovah, and say, Is not Jehovah in the midst of us? No evil shall come upon us." They will falsely and hypocritically profess to have the presence of God with them as of old. These are the things the elect denounce against them, and declare that Zion for their sake "shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest."

The reformers will labor for the better things of the latter days, and will endeavor to restore "the former dominion" of the sealing period, working in the capacity of an outside body "in the field with Babylon," the body of Antichrist reformers who will be in competition with them. There will be a simultaneous evangelistic crusade by the two rival Christian and Antichrist bodies, and the elect leader will be treated with great indignity by his opponents, who shall "smite the judge of Israel with a rod upon the cheek."

Altho the reformers will not succeed in correcting the

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backslidden Church, the masses will be awakened more fully to the need of a general reformation; and the partial reformation of the two older forms of Antichrist will probably be indirectly due to them. A good work will also be accomplished among the Jews; and let us hope that it will extend to the Protestants also. A new era of the Church will date from the twenty-third year of the fourth trumpet, and the two rival branches of reformers will organize about the same time and take their places among the religious powers of the world at the time of the great Controversy, in the beginning of the fifth trumpet.

The emigration of the elect people from the seat of the Controversy in Great Britain to America will save them from the furious assaults of Antichrist in that country, but will bring them into closer contact with the new and rising Antichrist power in America, the latter probably being of American origin. Those later Antichrists will sting their opponents unmercifully, and will be exceedingly bitter and hostile toward the reformed Christian body, seeking to wear them out by their persecutions and by hampering them thru unfavorable legislation, when they shall have accomplished their purpose of changing the times and the laws.

While the Jews and Protestants and the late Antichrists shall be devoting a great deal of time to mercantile matters, the reformed Christians will be gathering God's elect into their institution. After the political disturbances that shall involve both Jews and Protestants in war with the Anarchists, the reformers will hold a convention,—the one referred to in Zephaniah 2:1-3. It will probably be the starting point of a reformation among the Protestants and Jews, who at that time will be as greatly noted for their rapacity as was the degenerated Christian institution of the sixth seal.

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The reformation will meet with limited success among the Protestants, but will result in a reformed branch of Jews, who will keep up the reformation during the era of the great international war (Zech. 1:12). The Antichrist Jews will fall in those wars. The power of Antichrist will afterward wage an unrelenting persecution against the Protestants and older type of Jews; and near the close of the sixth trumpet those two renowned religious bodies will be destroyed. The Antichrists will then labor to destroy the two reformed bodies of Jews and Christians, and will succeed in silencing them for a short time; after which there will be a glorious revival of those two gospel powers. The Millennial era will begin soon after that revival. A thousand years of Christian government and a short era of Antichrist will be succeeded by another glorious gospel era. Little has been revealed of those two gospel eras, and yet enough to show that glorious possibilities are in store for the people of God.

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## OUTLINE OF THE SEVEN TRUMPETS AND OF THE MILLENNIAL AND SABBATIC ERAS.

### *First Trumpet, 40 Years.*

The Lion Messiah. The era noted for a fifteen years' continental war and a thirteen years' persecution.

### *Second Trumpet, 80 Years.*

The Bear Messiah. First thirty years noted for great naval wars. Overthrow of the Papal power. Succeeding forty years, peace. Last ten years, persecution. Jews emigrate to the far East in the first and second trumpets.

### *Third Trumpet, 390 Years.*

The Leopard Messiah and Wormwood Apostate. The era noted for the rise of many new sects. Corruptions and oppressions of the Jews. Rapid spread of the apostasy. Decline of the reformed Christian institution. Wars between the two Antichrist powers, the North and the South. Fourfold schism of the old Antichrists. The four branches unite. The last ten years noted for a visitation of divine judgment upon the Wormwood Antichrists. Tenfold schism of the old Antichrists. The Little Horn.

### *Fourth Trumpet, 40 Years.*

The Iron Messiah. The ten Antichrist branches unite. Beginning of the Great Reformation. The Little Horn kills the Iron Messiah. End of the early reformed Christian institution.

### *Fifth Trumpet, 150 Years.*

The Dragon Messiah. Jews deported to South America. First twenty-one years noted for the Great Controversy. First one hundred and twenty years noted for the rise of Anarchy. Last thirty years noted for the overthrow of the power of Anarchy and for the Jews' league with the old Antichrists.



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### *Sixth Trumpet, 360 Years.*

The Blasphemous Messiah. Anarchists war seventy years with Jews, Protestants, and old Antichrists. Fall of the old Antichrist power and of Protestantism. Thirty years of reformation labors. Fourteen years of international trouble. Seventy years of international wars. Anarchists league with the old Antichrists. Progress of the Reformation. End of Protestantism. Seven years of persecution.

### *The Messianic Year.*

Noted for the proclamation of the True Messiah.

### *Seventh Trumpet, 30 Years.*

The rival Antichrist Messiahs. The fall of Anarchy. Battle of Har-Magedon. Execution of the two Antichrist Messiahs.

### *The Millennial Era, 1,000 Years.*

Distinguished for the reign of the True Messiah. Union of Messianic Christians and Reformed Messianic Jews. End of the old Antichrist power the thirtieth year of the Millennial era. First Millennial Messianic era. Military Antichrists and Mosaic Jews go to the far East. End of the power of Anarchy the seventy-fifth year of the Millennial era. Second Millennial Messianic era. The Eastern Jews flourish. A Messianic Jewish reformation. An era of Antichrist. A Theocratic reformation. International agitations.

### *Post-Millennial Era, 40 Years.*

The Post-Millennial Dragon Messiah. International wars in the East. The Dragon's defeat and execution.

### *Sabbatic Era, 764 Years.*

An International Judgment era. Consolidation of Jews and Christians. A universal Theocracy established.

## CHAPTER X

### The False Messiah

PROPHECY foretells the coming of Antichrist, and also the coming of the false Messiah. Antichrist has come, and has assumed Messianic prerogatives from the beginning; but the Antichrist institution has not yet developed the false Messiah. Two things are necessary in order that such a circumstance can take place. One is the universal spread of the Antichrist institution, and the other is the general recognition by the powers that be, of the Messianic claims of the false Messiah.

The power of Antichrist will assert Messianic authority in the coming 1,260-year cycle; but an Antichrist Messiah will not be created for one hundred and sixty-nine years after the beginning of that era, which will be at the beginning of the first trumpet. The era of the seven trumpets will therefore last ten hundred and ninety-one years. The seven trumpets are seven successive eras of the false Messiah. John's enigma of the Woman and the Beast shows that there will be seven of those Messianic kings, and an eighth who is also included within that era. Daniel's vision of the four Beasts is an enigma of the four false Messiahs who shall rise in the first four trumpets. John describes the three successive false Messiahs who shall rise in the last three trumpets. The Dragon of John's revelation is the false Messiah of the fifth trum-

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pet. The Beast that shall take the Dragon's seat is the false Messiah of the sixth trumpet. The Woman and the scarlet-colored Beast together typify the two Messianic kings of the seventh trumpet.

Daniel's first Beast, the lion with eagle wings, is the first false Messiah, whose dominion will be eagle-winged America. He will afterward have his wings cropped, or be deprived of his Messianic dominions, and will have a man's heart given to him, or be deprived of his Messianic office. No prophetic description is given of the era of the Lion Messiah, such as Isaiah and Joel and John give of the era of Antichrist desolations of the sixth seal; but there are several circumstantial suggestions and prophetic hints bearing upon that time. Isaiah, speaking of the desolations of the sixth seal, says, "But yet in it shall be a tenth, and it shall return, and shall be burnt up." That return of prosperity will be in the sealing period of John; but the hostilities of Antichrist will only be restrained during that time and will afterward be renewed again. This makes it appear that, altho there shall be a lengthy interval of peace between the two eras of hostility, the political circumstances will not be materially changed, and the way will be open for another Antichrist uprising.

It has been demonstrated that an Antichrist party will begin to form in one of the four American governments, and will at length take the government into their own hands; and then the tribulations of the sixth seal will begin. The barbarities of those times will be restrained by an international interference; but it will not guarantee to the government the power of self-defense; and as soon as the Antichrist powers shall succeed in freeing themselves of that restraint they will again prepare to carry out their purpose of setting up a Messianic king. In the tribulations of the sixth seal cities will be waste without inhabit-

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ant, and houses without man, and the land will become utterly waste. That will be Antichrist's preparation for setting up a Messiah; we now come to the beginning of his kingdom.

John's prophetic hints of the opening circumstances of the silent half hour which prefaces the ushering in of the first trumpet breathe of the deepest apprehension. The Church is at prayer, and the masses of the people are as apprehensive as is the Church; for Antichrist's preparations for setting up a Messiah will be understood as the carrying out of a purpose to establish both regal and ecclesiastical authority, and that it will involve a revolution. The Antichrist Messiah is proclaimed, and both sides take up arms. John describes the general effects of the war:

"The first angel sounded; and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up." It will be a protracted war, and many a hard battle will undoubtedly be fought before the conflict shall end.

A seventy weeks' Messianic era will begin at the close of the first twenty years of the first trumpet. It will be four hundred and ninety years from that time until the false Messiah shall exercise universal authority; and since that is the Messianic era of the false Messiah, it follows that the Antichrists will come off victorious. The false Messiah will then take his seat and open up a persecution. A careful study of the prophetic hints and suggestions relating to that time will enable us to get a general outline of the circumstances of that time of the era of the great tribulation, when it shall be necessary to shorten the days for the sake of the elect; for our Lord mentioned those times in connection with the era of the false Messiahs.

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The prophetic charade of Christ's walk upon the sea throws a great deal of light upon the circumstances of that perilous period of persecution in the first trumpet above referred to.

The disciples were on the storm-tossed sea—the Church as a non-political or outside institution in its relation to the government, suffering in the storms of an Antichrist persecution. They were out in the midst of the sea, and the storm was at its height—the persecution will be at its severest point. The Lord came to them walking upon the water—deliverance will come from an unexpected quarter. It was in the beginning of the fourth watch—that would answer to something less than the last five years of the first trumpet, which is the last quarter of a twenty years' night, to which that persecution belongs. But the eighteen-year period of Isaiah's dial enigma appears to be the extreme prophetic limit of a period of persecution; and one-fourth of eighteen is four and a half, which is the limit of the period of shortening. It begins just where the charade represents it, a little after the beginning of the last quarter of the last twenty years of the first trumpet. That is the time when that persecution shall end, which will be in the thirty-sixth year of the first trumpet, and will be limited to thirteen and a half years, dating from the twenty-second year of the first trumpet. A seven years' interval, the false Messiah's inauguration era, would intervene between the war and the persecution, and would make the limit of the war equal to fifteen years.

The Lion Messiah will first reduce the leading American government: that will be the outcome of the fifteen years' war. He will then receive the general recognition of the Antichrist authorities thruout America in general, both north and south, the "two wings" of the Eagle. There is no prophetic suggestion that his dominion will extend

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beyond America, which favors the probability of the autonomy of the American branch of Antichrist.

Some prophetic suggestions favor the probability that the Bear Messiah will be a European. In Christ's walk across the sea He seemed to represent both the true and the false Messiah. The disciples were terrified, and He made as tho He would pass by them. That is the rival Antichrist coming from Europe, to the dismay of the Church in America; but His coming to depose the Lion Messiah will bring them relief. Now compare those suggestions with Daniel 8:25, where it is said that "he [the Lion Messiah] shall be broken without hand;" that is, without forcible restraint. The rival European will then become the candidate for the Messianic throne, as it appears that he will be barely able to obtain the office in the "one dominion," Americans not being favorable to European dominion. He will enter upon his Messianic administration at the end of the four and a half years' interval of peace, or the time that will elapse after the Lion Messiah shall be deposed.

It will then become apparent that if America is to be dominated by Antichrist rule, Europe also will suffer; for the Antichrist claims the right of universal supremacy. Preparations for resistance will therefore begin at once; and in due time armed fleets will sail for America to assist in putting down Antichrist rule. The other side will be no less active, and a great naval conflict will begin, such as the world never saw before. It will last thirty years, twice as long as the Antichrist war of the first trumpet; for the forty years' wilderness period (of Amos), plus the ten years' persecution (of John's revelation) with which the second trumpet shall end, are equal to fifty, and fifty from eighty leaves thirty, as the limit of the war from the beginning of the second trumpet. John is the only

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prophet who gives a prophetic report of that protracted naval conflict; and he sums up results in very few words: "The third part of the sea became blood; and there died the third part of the creatures that were in the sea, even they that had life; and the third part of the ships was destroyed."

That war will be a non-political international war, to settle the question of the Pope's ecclesiastical supremacy over the government, and to decide what shall be the relation of the existing Antichrist institution to the State, not only in America, but with regard to the governments of the world in general. The nations of Europe and America will take up arms, to settle at the mouth of the cannon a question that has been before the world ever since the trouble that led to the thirty years' war of Europe. That question was laid upon the table in the year of our Lord 1648; and after remaining unsettled for 693 years, it will be taken up again; and after another thirty years' war the question will be finally and forever settled, "And a great mountain burning with fire was cast into the sea." The old form of Antichrist will thenceforth figure as an ecclesiastical power whose sphere is outside of the dominion of the government.

The Leopard that shall succeed the Bear after the great naval war has four heads, and four wings of a fowl. We shall follow Daniel's own interpretation of his enigma. The Leopard Messiah is the mighty king that shall "rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be broken, and divided toward the four winds of heaven; but not to his posterity, nor according to his dominion wherewith he ruled: for his kingdom shall be plucked up, even for others beside these."

It seems apparent that the plucking up of the kingdom

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does not mean the deposing of the false Messiah, but the breaking up of the Antichrist institution. The enigma of the Bear with three ribs between his teeth shows that three factions will have their origin under his administration, and to the three there will be added a later sect. But the Leopard's posterity (his adherents) will not be included within any of the four factions, and that factional breaking up will occur at the close of the Leopard Messiah's administration, which probably means after his death. There will then be four independent branches, each with a head of its own; and in process of time those four branches will unite.

The four wings of a fowl are hard to interpret. It seems apparent that the false Messiah's seat will be in America until the fifth trumpet; and at present there is no geographical fowl that answers to the enigma, neither in Europe nor America. But the time is long, and there are to be two important revolutions; and the conditions of the enigma may be met in the four famous dominions of the divided government of America.

After the union of the four Antichrist branches, another Antichrist power, the king of the South, will endeavor to adjust amicable relations with them, but will not succeed; and from that time forth there will be a great deal of warring between those two powers. Daniel introduces that later form of Antichrist without giving any account of its origin; because his purpose is to show the rise and progress of the leading Antichrist institution from which the false Messiahs shall proceed; and he mentions the other Antichrist powers only in their relations with the old power.

The king of the South is the second form of Antichrist, founded by the Wormwood apostate, and flourishing in South America during the third trumpet, when they



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shall spread very rapidly and grow very strong until they shall become a rival of the old power. That rival Antichrist and the factional disturbances of the old power will make it very difficult for a Messianic aspirant to gain the throne; and it will be a long time after the inauguration of the Leopard Messiah before another Antichrist Messiah shall come into power.

The sending of ambassadors by sea, as mentioned by Isaiah, is to be understood as an effort to heal those factional disturbances. About that time, and probably coincident with the sending of the ambassadors, a remarkable person of great originality and of a strong and resolute character will succeed in gaining the Messianic throne. It seems apparent that the movement in creating a Messiah at that time will be intended to prevent the breaking up of the institution, such as before occurred after the administration of the Leopard Messiah; and that it will be an effort to avert such a disaster by means of a strong Messianic administration. The resolute king will succeed in uniting the ten factions; but so great will be his tyranny that his institution will not prosper under his iron rule. In the language of Isaiah: "The waters shall fail from the sea, and the river [the old power] shall become dry, and the rivers [the various branches] shall become foul; the streams of Egypt shall be diminished and dried up. The reeds and flags shall wither away. The meadows . . . the fishers . . ." The old Antichrist institution will go into a rapid decline.

The Antichrists of the old power will be reduced to such an extremity that "they shall cry unto Jehovah because of the oppressors, and He shall send them a Savior and a Defender, and shall deliver them." The Anarchists also will be violently opposed to the Iron Messiah, and will have an able leader who will be more than a match for

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him. Daniel says, "I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire." The rising Antichrist will cause the false Messiah to be put to death, probably burned at the stake. He will also take away the dominion of the three preceding Antichrist Messiahs (by setting aside their authority), tho "their lives will be prolonged for a season and a time," in their adherents.

The amicable relations between the two older Antichrist powers after their establishment of intercommunion, will enable one of the apostate body to ingratiate himself into the favor of the old power, even to the extent of becoming their Messiah. Daniel describes him as "a contemptible person to whom they had not given the honor of the kingdom: but he shall come in time of security, and obtain the kingdom by flatteries." He will then sweep away all opposition with a flood of arms.

John describes that Antichrist as "a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth." Daniel also mentions the apostasy he shall cause by carrying away "the prince of the covenant." It appears to be the end of the partial reformation of the old power that shall take place during the reign of the Iron Messiah. The Dragon will then encounter Prince Michael, the leader of the elect body in the great Controversy, and will be defeated. He will then attempt to carry away the elect by a flood, not of arms, but proceeding out of his mouth, in volumes of Antichrist literature.

The Dragon is the first of the three false Messiahs mentioned by Daniel who are to have their seat in Persia. The reason for the removal of the seat of the false Messiah from America to Great Britain (the Persia of proph-

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ecy) is apparent from the circumstances of the first four trumpets. The loss of Antichrist's political dominion in the second trumpet will be followed by the rise of a rival Antichrist power in the third trumpet, whose stronghold in South America will be the nursery of a later and more formidable Antichrist rival in the rising power of Anarchy in the fourth trumpet; and the Dragon will probably have a fear of sharing the fate of the Iron Messiah.

"After the league made with him," says Daniel, "he shall work deceitfully; for he shall come up, and shall become strong with a few people. In time of security shall he come upon the fattest places of the province: and he shall do that which his fathers have not done, nor his father's fathers: he shall scatter among them the prey, and spoil, and substance." He will take from his wealthiest subjects to give to his votaries, in a way that has had no precedent in the history of his institution.

The great international war of South America belongs to the era of the Dragon Messiah of the fifth trumpet; but it will be after the time of his personal administration. The war will begin one hundred and twenty years after the beginning of his reign; and no one often lives in office for more than half a century. There will therefore be an interregnum in the Messianic office during the seventy-year period of the power of Anarchy and during the thirty years' war that shall follow, owing to the difficulty of creating a Messiah against the opposition of the Anarchists.

The terrible war that shall be waged against the Anarchists will undoubtedly be connected with the aim of setting up a Messiah; for after the breaking up of the anarchistic stronghold the old Antichrists will put forth a Messianic candidate. The Anarchists at that time will be of so much importance that it will be no easy matter to set aside their authority. The Dragon had to retire before

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them from America and take his seat in Great Britain; and after a century and a half of growth they will be so strong, even after a thirty years' war, as to dare to oppose the Messianic aspirant across the sea. After ascertaining their numerical strength to be two hundred millions, they will rouse to opposition in every quarter of the world against the creation of a new Messiah.

For a time the Messianic candidate will seem to be defeated, but will at length obtain his purpose, and his "deathstroke" will be healed. His success in gaining the Messianic throne will probably be due to the support he will get from the Jews, who will have entered into a treaty with the old power of Antichrist at the time of the second campaign of the South American war. In consequence of the Jews giving their support to the Antichrist Messiah, the Anarchists will declare war against them in the ninth year of his reign; and in the following year they will declare war against the Antichrist Messiah. The old Antichrists, after violating their treaty with the Jews, and leaving them to take care of themselves, will yet find their assailants to be more than a match for them; for the nations who before combined for the overthrow of Anarchy will not care to enter into a second conflict with so powerful a foe.

That will be the beginning of a hard time for the false Messiah. For forty years he will sustain his "authority over every tribe and people and nation and tongue," at the mouth of the cannon and point of the bayonet; but the sword of the king of Babylon will at last prevail, "and Pharaoh will groan before him with the groaning of a deadly wounded man." The false Messiah's dominions in America will be lost. (See the 29th and 30th chapters of Ezekiel.) He will be the last Messiah to reign over the old Antichrist power (Ezek. 30:13).

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After the Anarchists shall take up arms against the Jews and old Antichrists, the Protestants will look upon it as a favorable opportunity for them to set up claims as a non-political theocratic power; but the Anarchists will promptly declare war against them. It will be in the eleventh year of the false Messiah, so that there will be a triple engagement, beginning in the ninth, tenth, and eleventh years of the sixth trumpet. The war against the Protestants will continue for seventy years (Isa. 23:15), ending thirty years after the old Antichrists shall be defeated. After breaking the power of the Protestants, the Anarchists will enter upon an evangelistic crusade to gather the scattered flock of the old Antichrists into their own fold; and all who shall choose to cling to the old institution will go to Italy, the place of their origin, to escape from persecution.

After that evangelistic crusade the Anarchists, emboldened by their successes, will make an effort to set up an international system of government; but the measure will meet with armed resistance from the governments in general. That "evil will go forth from nation to nation, and will raise up a great tempest from the uttermost parts of the earth." For seventy years from the 125th year of the sixth trumpet the war will rage; and every nation will be involved, from pole to pole, and from sea to sea, as the winecup of fury shall pass around until six-sevenths of the male population able to carry arms shall be slain and the bodies and bones of the dead lying scattered upon the face of the earth.

As the outcome of their efforts, the Anarchists will fail single-handed to set up an international system of Anarchy. They will afterward pursue a policy similar to that of the old Antichrists when they made a league with their rivals at the beginning of the fifth trumpet and rec-

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ognized the Dragon as their Messiah; and the Anarchists will find similar reasons for making a treaty with the old power, in order to strengthen their cause. They will enter into a league with the old Antichrist power, whose Messianic claims they so hotly opposed for four hundred years; and will recognize the Blasphemous Messiah, against whom they warred so vigorously during his administration. The two allied powers will at last succeed in introducing a modified international system of Anarchy, by which the old Antichrist system will be recognized as the State religion. The false Messiah's image or statue will be set up for recognition by an international edict, and the old Antichrist power will be introduced into the 'political world again.

It is difficult to say just when that system of Anarchy will be set up. The seventy-year period of international wars will end in the 195th year of the sixth trumpet, and 165 years before the end of that era. After the protracted ravages of war and the general breaking up of the governments it will require many years to accomplish their reconstruction. An armistice will probably be agreed upon, in order to arrange for an international treaty; and after the treaty between the two Antichrist powers the world powers will feel compelled to make terms with them, and every nation on the face of the earth will enter into that treaty.

The power of Anarchy will then enter upon a new era, and their recognition of the Antichrist Messiah will give to their institution a Messianic turn. They will also set up an international system of monopoly by requiring the seal of the false Messiah to be used as the legal brand in all commercial transactions. Their professed opposition to tyranny will make open persecution undesirable; yet they will seek to "wear out the saints of the Most High." The image of the false Messiah will be used as their oracle,

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to advise that all shall be killed who will not recognize the State religion by paying homage to the "image of the Beast."

Those assaults will be aimed chiefly against the Protestant people, whose importance in the earlier international wars will draw upon them the malevolence of the Antichrists. After persecuting the Protestants for a century and a half, or until their institutions shall be broken up, the Anarchists will put forth a Messianic candidate, who will be a pretended prophet and miracle worker. The two allied powers will require their respective votaries each to wear a brand upon his forehead or upon his right hand, ostensibly for business advantages, the old Antichrists bearing the brand of their Messiah, and the Anarchists a mystical number of the false Prophet.

The Antichrists will then wage a fierce persecution against the Messianic Christians and reformed Jews during the last seven years of the sixth trumpet. It will interpret the assassination mentioned by Zechariah, "Smite the shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." The pastors of the Church will be stricken down, leaving their people in a scattered condition; and the people will then be attacked to compel them to desert their cause. After such persecutions shall continue for three years and a half, the two allied Antichrist powers will endeavor to crush the Church by a single blow.

Like the Saint Bartholomew massacre, it will be a secret conspiracy for a wholesale assassination. The dark plot will be carried out, and there is no reason to doubt that many thousands of Jews and Christians will be slain. The Antichrists will then hold a jubilee over their victory. For three years and a half after that assault the Church will be silenced, no one daring publicly to undertake any

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gospel work, nor to offer any remonstrance against the enormities of the Satanic institution. The Messianic claims of the false Prophet will receive general recognition, and at no other time will the world seem so fully under the dominion of Antichrist. The false Prophet will be crowned and inaugurated as the world's Messiah, and his system universally recognized as the State religion. The world's seventh Antichrist Messiah will come into office with a full tide of power in his favor.

But the false Prophet's tranquillity will soon be interrupted. The proclamation of the True Messiah and the revival of the Church occur so near the beginning of the seventh trumpet, when the false Prophet shall enter upon his Messianic administration, that the three circumstances must be very near together, if not simultaneous. The seven years' persecution ends with the odd year, and is the last of the era of the Antichrist alliance that will end in setting up a Messiah at the head of the Anarchists. The object of the persecution will be to put down all opposition, that the false Messiah may receive universal recognition. But a seven years' counter-alliance begins where the other ends, at the close of the odd year. That counter-alliance will be the secret withdrawal of the old Antichrists from the league, for the purpose of setting up a Messiah of their own.

In order to carry their point they will undertake one of the shrewdest of artifices. Not daring to set up a Messianic candidate of their own choice against the great Anarchist, they will conceive the idea of resurrecting or reincarnating or in some way reproducing their latest Messiah, who will have been dead about three hundred years, but whose authority at that time will be recognized by the Antichrist powers in general and by the powers of the



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world. Could such a person establish his claim, the old Antichrist power could take the dominion of the world and exercise her Messianic authority over both Church and State.

The counter-alliance will be conducted with the utmost secrecy. In the meantime a great international Antichrist convention will be arranged, for the purpose of opposing the rising power of the Church and sustaining the false Messiah. They will convene in the fourth year of the seventh trumpet, which will be the middle year of the conspiracy. The trend of the convention will be fair to the false Prophet's prospects, when, lo! at the opportune moment the rival Antichrist impostor will appear and claim the right to exercise in person the Messianic authority which has been accorded to him by the entire Antichrist fraternity, and by the powers of the world, who worshiped his image and made his system the State religion.

The proceedings of the convention will take a sudden turn; and the false Prophet will be in a dilemma, having to choose between the alternatives of giving up his Messianic claims or of setting aside the claims of his rival, which might be more easily said than done. Great excitement will follow, an agitation such as the world never saw before. The Anarchists will refuse to recognize the rival impostor, altho he will himself be a professed Anarchist; and the Dragon party will take a neutral position, leaving the two rival powers to settle the matter. The political powers will likewise refuse to take part in a contest that would have to be settled by force of arms and involve them in an international war. The old power will crown their Messiah and will also confer regal authority upon the "ten horns," or branches of their institution, such as they exercised under his Messianic predecessor. They will then

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determine to strike a death-dealing blow against the rival Antichrist power, to which they had in former years been forced to succumb.

A second assassination will be planned, the assault this time to be made upon the power that led in the assassination of the Church; and this second conspiracy will be conducted with even greater secrecy than was the first. The brand of the false Prophet that each of his followers shall bear will be a ready means of identification. There will be a general assault upon the Anarchists, and every one who shall be found bearing their brand will be slain.

That Antichrist massacre will undoubtedly far exceed the assassination of the Church, for the reason already given, that the victims will be marked for slaughter, each of the contending parties bearing their respective brand. The cup that they mingled to others shall be mingled to them double; and the assassins will add burning to murder "and she shall be utterly burned with fire." It is the hour of judgment for Babylon, the vengeance due for the assassination of the Church, and the sudden downfall of a gigantic Antichrist power. John's requiem of Babylon represents her rich merchants as weeping and mourning, while the saints and apostles rejoice. The glory of Babylon will have ended; and like a great millstone cast into the sea will the great international system of Anarchy sink, to rise no more.

After the massacre the two rival Messiahs will take up arms against each other. Both will be professed Anarchists, tho heading different institutions; and neither will have any regard for law or gospel, nor hold themselves accountable for any of their enormities. They will command two great armies of outlaws and carry on an extensive guerilla warfare. That war is one of the features of the winepress period that can better be told when known;

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but the great confusion described by John, when "every island fled away, and the mountains were not found;" and the terrible cannonade that followed, "great hail about the weight of a talent coming down out of heaven," is to be interpreted in some fierce engagements.

The old Antichrist power will come off victorious and compel a compromise. The false Prophet will yield up his Messianic authority in favor of his rival, who in return will recognize him as his Prophet. The two rivals will become colleagues again, and the defeated Anarchist will resume his former rôle of prophet and miracle worker before the false Messiah. The two Antichrist institutions will renew their former amicable relations and will again succeed in gaining the powers of the world in their behalf. They will then raise armies for an international war, for the purpose of accomplishing the overthrow of the Church.

This is the point at which John introduces those two Antichrists: "And I saw the beast, and the kings of the earth, and his armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight wherewith he deceived them that had received the mark of the beast, and them that worshiped his image: they twain were cast alive into the lake of fire that burneth with brimstone; and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth; and all the birds were filled with their flesh." The false Messiah and his colleague will be taken and executed in the manner described by John. That will end the era of the false Messiahs, and will probably be the closing event of the seventh trumpet.

There will then be a thousand years of true Messianic rule; while the one remaining Antichrist power shall be

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building up their institutions in the far East. By the end of that lengthy era of gospel power the era of Antichrist tribulations will be a thing of the remote past, and the nations of the East will lose their vigilance. Antichrist will again seek to gain the favor of the governments, and the binding laws against Antichrist and Anarchy will be repealed. Antichrist then finding himself at liberty, will prepare to set up an international king, or Messiah.

Nahum speaks of that advent of Satan as his last. "Affliction shall not rise up a second time. . . . And Jehovah hath given commandment concerning thee that no more of thy name be sown." That Antichrist scourge will be the last, and the Antichrist institution will not be perpetuated. The prophet describes that Satanic Messiah as "he that dasheth in pieces," which is a characteristic description of all false Messiahs, and the institution he describes as being full of lies and rapine and prey. He also describes features of civilization that are twenty-five centuries off from the close of the nineteenth century of the Christian era. The rushing to and fro of the chariots in the broadways, that appear like torches and run like lightning, sounds like an exaggerated description of our street-cars of the present day. The valiant men of the false Messiah are said to be clothed in scarlet. Chapter 3: 2, 3, describes a force of cavalry: "Prancing horses, and the flashing sword, and the glittering spear, and a multitude of slain, and a great heap of corpses, they stumble upon their corpses." There will be a terrible and a bloody war.

We learn from Ezekiel's account that the false Messiah will raise a tremendous force from Northern Africa and Western Asia and Eastern Europe, and will invade Palestine, and move on to besiege Jerusalem. His probable purpose will be to take the city with an overpowering force without destroying it, and then make it his seat of power.

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It will then become apparent that Antichrist will purpose to finish his work in a terrible massacre like that of the sixth trumpet, and enrich himself with the spoils of the slain; but before his purpose can be carried out, a volcanic storm will destroy his army, and the Jews will then take up arms against their foes. The nations will remain neutral, leaving the Jews to take care of themselves (Isa. 63:3-6). But they will be victorious, and the forces of Antichrist will be compelled to entrench themselves in their strongholds (Nahum 3:11). The Jews will succeed in taking their last defense, and the power of their enemies will be utterly shattered. All the people will clap their hands over their defeat (Nahum 3:19). The false Messiah will also be taken and executed, as were the two false Messiahs of the seventh trumpet.

Ezekiel states that Antichrist's weapons will furnish all the wood that will be used for fuel for seven years. It shows what will be the military character of those late Antichrists, and what immense preparations will be made for the wars that shall be fought in that "little time" of the last Antichrist Messiah. So great will be the slaughter that it will take forces of men of continual employment seven years to bury the dead. The final victory over the world's last Antichrist foe will be the greatest the world shall ever see till death itself shall be swallowed up in victory.

Following the laws of prophecy, and the epochs that are given in the Bible, the forty years' post-Millennial era of the last Antichrist Messiah is outlined as follows:

Ten years of deception; the Dragon making an effort to put forth his system of Anarchy, in preference to an International Theocracy. A seven-year period of inauguration; the Satanic candidate for the international leadership seeking to gain the recognition of the powers of the

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world. Fifteen years of international wars, extending to all the countries of the East where that form of Antichrist shall prevail. Seven years in the destruction of the Dragon's military system and implements of war. Seven months of the final year gathering up and burying the scattered remains of the dead.

## CHAPTER XI

### Character of the False Messiahs

IN studying the character of the false Messiahs we shall also include the Satanic Messianic authorities in general.

The Lion Messiah of the first trumpet will be the first Messianic Antichrist of the era of the false Messiahs. He will resume the Satanic program where it was suspended after the tribulations of the sixth seal. Daniel describes him as "a king of fierce countenance and understanding hard sentences." He will be a great conqueror, and also a great persecutor. The warlike character of the false Messiahs is strikingly illustrated in that Antichrist king.

The European rival who is shadowed in prophecy as the one by whom the Lion Messiah shall be deposed, is to be identified with the Bear, and will resume the Satanic Messiahship after an interregnum of four and a half years. The words, "Arise, and devour much flesh," appear to have a connection with the three ribs of his institution that he holds between his teeth. It suggests the rapacious character of his administration. He will grind and oppress his subjects; and that may be the direct cause of his political overthrow.

The Leopard Messiah has his type in an animal that is beautiful and attractive, watchful and dangerous. He will be a polished man, and a man of ability. He is the mighty king who shall "rule with great dominion, and do according to his will." He will be the first Antichrist Mes-

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siah after the political overthrow of the Antichrist power. He will be of an arbitrary disposition; and his despotic administration may be the cause that will lead to the plucking up of his institution for others not of his spiritual posterity.

The American contemporary of the Leopard Messiah is described under a very striking figure. The comet, or blazing star is a heavenly body which for a time outrivals the other stars in glory, and then departs for other and distant fields in space. The ecclesiastical Comet is said to fall from heaven to earth. His eccentricities will lead him to depart from a religious to a political sphere, and he will become a religious politician. Like the Leopard Messiah, he will be a polished man, one who will shine in the social circles, and will be noted for his learning and for his intellectual accomplishments. His natural endowments will fit him for a high position, and he will wield great influence over others. Satan will be able to reach a class of people thru the Wormwood apostate that he could not gain directly thru the Leopard Messiah. The figurative description of that Satanic authority, and of the dangerous doctrines he shall teach, agrees well with Paul's description of the great delusion that shall come.

The fourth Beast, the Iron Messiah, will succeed after the lengthy era of the Leopard Messiah and Wormwood apostate. Daniel describes him as a terrible night monster, fierce and destructive, and having great iron teeth and nails of brass. He comes under cover of darkness, to break in pieces and devour; and stamps the residue with his feet. The four Beasts are said to be diverse one from another; but the fourth is diverse from all the Beasts that were before him; which may be taken to mean all the preceding Antichrist kings. He will be a resolute man of striking originality; and his success in gaining the Messianic ad-



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ministration at the time of the factional breaking up of his institution shows that he will be a man of remarkable ability. He will unite the ten factions into one body, and give to his institution a permanent form. His administration will be comparatively short; yet he will tread down and devour the whole earth, revealing himself as an active as well as a fierce and cruel lord (Dan. 7:23; Isa. 19:4).

The little Horn, or leader of Anarchy, will be a remarkable contemporary of the Iron Messiah. That sect will come up among the ten horns of Antichrist as a later faction about the time when the Messianic candidate shall be running for office. The question of creating a new Messiah, after an interregnum of about three and a half centuries, will be the occasion of their rise. John mentions an Antichrist prophetess of the fourth trumpet, whom he calls Jezebel because of her adherence to the Wormwood doctrines. The second form of Antichrist being of anarchistic tendencies, the teachings of the prophetess will find their fuller revelation thru her contemporary, the apostle of Anarchy. The Anarchists will be violently opposed to any form of regal power; and altho they will be but "a little Horn" when they shall rise, their prowess will enable them to "pluck up three of the first horns by the roots;" not in the sense of destroying them, but by so setting aside their authority that they will only sustain a nominal relation with their institution under the Iron Messiah.

By the united efforts of the ten branches the Messianic candidate will be inaugurated into office; but his iron administration will make him more and more unpopular, and as a consequence the Anarchists will have a remarkably rapid growth. They will boldly sustain their sentiments with "a voice of great words," attended with violent persecutions, and the Iron Messiah will find a formidable

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antagonist in the leader of Anarchy. The beginning of that period of active opposition is placed by Daniel at the time when the "Ancient of days shall sit," in the era of the fourth Beast of his vision; and the Anarchists will keep up their hostilities until they shall accomplish the burning of the Iron Messiah.

The determination of the old power to have another Messiah at their head at the beginning of the fifth trumpet will cause the apostle of Anarchy to organize his followers into a separate institution. John describes him as a star fallen to the earth. He will be related to the Wormwood Star, and a compromise between the two older forms of Antichrist, possessing the deceptive and anarchistic characteristics of the one, and the Messianic tendencies of the other. Claiming to be of the true evangelical succession, the only true light, he will strive to obscure all true gospel light, and his persecutions will make men weary of their lives (Rev. 9: 2, 5, 6). Professing to aim for the general prosperity, he will be a destroyer, working ruin, and will lead an army of destroyers like himself (Rêv. 9: 11). Such will be the rise of Anarchy, under the great apostle of the Wormwood Prophetess, after half a century's growth of the sect.

Simultaneous with the rise of the American Anarchists will be the advent of the Dragon Messiah. He will be the first false Messiah who will hold his seat in Europe, and the only Messiah of a different institution that will ever be recognized by the old Antichrist power. Daniel describes him as a vile and contemptible person, a flatterer and a deceitful person, and an extortioner (Dan. 11: 21-24). He will be a great controversialist, and will be distinguished as the Antichrist leader in the greatest religious controversy the world shall ever see. His great literary ability is figuratively described by John as a river issuing out of

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his mouth, meaning his voluminous writings. He will also be a great persecutor, laboring to destroy whom he can not subvert (Rev. 12: 13-17).

The sixth false Messiah rose out of the sea, or came out of a non-political institution, as the old power then will be, and took the seat of the Dragon in Europe. He is described as a mixed character, uniting in himself the characteristics of the first four Antichrist Messiahs. He was like a leopard, resembling the third false Messiah in his general makeup. His feet were as the feet of a bear, resembling the second false Messiah in his deportment, and his mouth as the mouth of a lion, resembling the first false Messiah in his speech. He is called the Beast, which is the prophetic title of the fourth false Messiah, whom he resembles in his character.

He will possess the Iron Messiah's diplomatic ability, and will be able to gain the Messianic throne under great difficulties. Tho standing at the head of a non-political institution, he will succeed in gaining the recognition of the powers of the world in general, who will praise him for his prowess. He will open his mouth for blasphemes, and make war with the saints of the Most High, and will favor captivity and war as the means of carrying out his purposes (Rev. 13: 10).

Daniel describes that Blasphemous Messiah as a profane person, who shall be violently opposed to the holy covenant, and who shall labor to subvert others, seeking to pervert them by flatteries. He will also be a great persecutor, employing sword and flame and captivity and spoil. He will be a great innovator, and will seek to glorify both his own ideal of worship and such as shall adhere to his ideas. He will also be a noted extortioner, farming out his dominions "for a price" among his votaries, and enriching them by extorting from others. (See Dan. 11: 30-39.) His

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prowess and diplomatic ability will enable him to sustain his Messianic claims against the opposition of the strongest Antichrist power that shall then exist. After losing his dominions in America, and being compelled to retire to Italy, he will still succeed in sustaining the Messianic authority of his institution.

The widespread influence of the false Messiah will hold a check upon the Messianic aspirations of their rivals, the Anarchists; and notwithstanding the great and widespread influence of Anarchy among the political circles, the Anarchists will not succeed in gaining the recognition of the political powers, without securing the co-operation of the old and recognized Messianic Antichrist institution. They will not be able even then to put forth a Messianic candidate, until society shall have sufficient time to recover from the effects of the great international wars, and to become leavened by the mongrel system of the two allied Antichrist powers. After a lengthy interregnum of the Messianic administration, lasting about three hundred years, the Anarchists will prepare to set up a Messiah of their own.

The Anarchistic candidate for the Messianic throne, the false Prophet, will be a true ecclesiastical descendant of the Jezebel Prophetess, and himself one of the greatest deceivers the world shall ever see. He will be a great wonder worker, seeking to make himself popular thru his pretended miracles. He will manifest his diplomatic disposition by securing in his behalf the co-operation of the old Antichrists, and will reveal his murderous character by the turn he shall give to his pretended miracles. Thru his oracle, the image of the false Messiah, he will issue his edict for assassinating the pastors of the Church, and later for the wholesale assassination that shall be carried out.

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The Antichrist rival who shall set up Messianic claims against the false Prophet will fully equal him in a politic and diplomatic disposition, and will be even more shrewd and crafty than he, as it appears from his ability to head him off and take from him the Messianic throne. He will even exceed him in cruelty, dealing to the Anarchists a doubly filled cup of assassination and destruction, even while he shall himself be a professed Anarchist. He will be a ferocious monster, a strong reproduction of the sixth false Messiah, whom he shall impersonate. Those two travesties of humanity will merit well the terrible execution that shall end their infamous career.

A thousand years after the execution of those two infamous Antichrist impostors, Dragon the second will ascend the Messianic throne at the head of his own institution. Nahum describes him as a great drunkard and a vile person, a rapacious plunderer, filling his caves with prey and his dens with ravin. He will go out as a deceiver, but his fierce and murderous disposition will be revealed by the terrible war he shall bring upon the nations of the East, and by his merciless slaughter of human lives, the corpses being literally piled in the wake of his army. He will justly merit the fate of the Beast and false Prophet, by being cast alive into a lake of fire and brimstone, as they were a thousand years before.

## CHAPTER XII

### Antichrist Institutions

IN our study of the false Messiahs we have seen a recognized relationship of the various Antichrist authorities, and a recognized identity of the different Antichrist systems. There is a progressive revelation of Satanic wickedness in the three Antichrist powers, which Isaiah tersely describes in one sentence: "Out of the serpent's root shall come forth an adder; and his fruit shall be a fiery flying serpent."

The serpent is the old Antichrist institution, and the institution founded by the Wormwood apostate is the adder of the serpent's roots, a radical relationship that will receive the mutual recognition of those two Antichrist powers four hundred and thirty years after the Wormwood sect shall rise, the leader of the apostate Antichrist body then becoming the Messianic head of the old Antichrist power.

The fiery flying serpent is the anarchistic Antichrist institution armed with scorpion stings, that shall rise in power at the time when the Dragon shall take the Messianic throne. That fruit of the adder will afterward recognize his relationship to his ecclesiastical grandsire, the old Antichrist power, by entering into an alliance with them, and recognizing their Messiah.

While the three Antichrist powers may differ in form, they will not differ essentially in their systems nor in their characteristics. The old power is undisguised wickedness,

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and will be noted for cruelty in the future, as in the past. The second form of Antichrist is disguised wickedness, and will be noted for oppressiveness, deception, and slander. The third form of Antichrist will have the general characteristics of the other two.

The false Messiahs, like the systems they represent, will not differ essentially from each other; but there will be several different types. There will be four Messianic types of the old form of Antichrist, which are illustrated by the four beasts of Daniel. The two later false Messiahs of the old stamp will be variations of the fourth beast. The Dragon Messiah will be the Messianic type of the Wormwood sect, and will give both name and character to the second form of Antichrist. The same type will reappear at the close of the Millennial era. The false Prophet is the Messianic type of Antichrist anarchy, and appears but once in his Messianic character. It thus appears that there will be six types of Antichrist Messiahs, and that the remaining Antichrist authorities will be variations of some of those types.

The false Messiahs, as well as the systems they represent, will be a progressive revelation of spiritual wickedness. To the fierce, warlike, and persecuting disposition of the first false Messiah will be added the oppressiveness of the second; the secretive and dangerous disposition of the third, with the deceptive and slanderous tendencies of his contemporary; the cruel and arbitrary character of the Iron Messiah, with the seductive and immoral traits of the false Prophetess, and the scoffing and treacherous disposition of the apostle of Anarchy; the hypocrisy and villainy of the Dragon Messiah; the blasphemy of the Dragon's successor; the atheism, idolatry, and false pretensions of the false Prophet; the craftiness of his rival; and the vileness and drunkenness of the post-Millennial Antichrist Messiah.

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Each successive Satanic representative will reveal more and more fully the nature of Satan's kingdom, and each will duplicate the Satanic features of his predecessors, and add to them his own Satanic characteristics. The post-Millennial Antichrist Messiah, the final revelation of Satan, will therefore be fierce, vile, crafty, treacherous, and oppressive; a hypocrite, a villain, a liar, a slanderer, a scoffer, a persecutor, a drunkard, a libertine, a robber, a destroyer, an atheist, an idolator, a despot, an anarchist, and a wholesale murderer as the aggregate of his predecessors, and even exceeding them.

It is remarkable that the revelation of spiritual wickedness steadily progresses thru the lengthy eras of the third and sixth trumpets and Millennial era, when the rise of false Messiahs during those protracted eras shall be suspended. Three hundred and ninety years after the rise of the third Antichrist Messiah the Iron Messiah will come like a storm in the night. Three hundred and sixty years after the sixth false Messiah the two Antichrist rivals and colleagues will rise, the wickedest and worst that shall appear within the era of the seven trumpets. After a thousand years of the reign of Christ, the final Satanic Messiah will appear as the sum of all villainies, the incarnation of all the wickedness of the preceding Satanic Messiahs, and even worse than his predecessors.

We shall now study the form of the Antichrist institutions and the changes they shall undergo.

The Antichrist Messiahs will be a Satanic order of statesmen, who will occupy "the throne of wickedness," and "frame mischief by statute." Each successive Satanic Messiah will make such innovations as shall suit his ideas; but there will also be some important changes, resulting out of the new sects and the schisms they shall produce, and the effort to compromise the various and conflicting ideas



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of those sects, in order to maintain the unity of the Antichrist institution.

The first change will result out of the fourfold schism that shall take place in the era of the Leopard Messiah, the united branches each having a head of its own. The three sects that shall originate under the Bear Messiah will probably be three of those branches; and there will also be a later sect; for according to Daniel the four united heads will not be of the Leopard's posterity, and it is equally true that they will not be the spiritual posterity of the Lion nor of the Bear. The breaking up of the old Antichrist institution into the four sects will be due to a revolution of ideas in those times and to the prevalence of anarchistic Wormwood doctrines. The later form of Antichrist that shall come out of the roots of the old power will give character to the later branches of the old institution. The four united heads will bear no regal authority, but will give character to their institution; and the increased privileges that shall be vested in those heads of the four branches will continue for at least three hundred years.

The second change will be caused by the factional breaking up of the old Antichrist institution near the close of the third trumpet. There will be ten sects in all, which would probably mean six new sects, and a later sect that will come up among the ten but will never be numbered with them. That later sect, the little Horn of Anarchy, shall pluck up three of the first horns by the roots; and those three uprooted horns being the three first, it is quite probable that they will be the three that shall originate under the Bear Messiah. They will be deprived of their heads, and their earlier privileges will never be restored under the later Antichrist economy, owing to the prevalence of the Anarchists who first caused them to lose their

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heads. The Iron Messiah will organize those ten horns under his dominion; but they will be endued with neither heads nor crowns. They will not be permitted to give character to their institution, nor to exercise any regal authority, owing to the arbitrary disposition of the Iron Messiah.

A third change will be made under the Dragon's economy. Seven of the horns will have heads that wear diadems. They will both give character to their institution and bear regal authority. The increased privileges of the ten Antichrist branches will probably be due to the Dragon Messiah's anarchistic tendencies and his professed opposition to tyranny; while on the part of the old power it will be intended to limit the authority of the Dragon Messiah, because of his coming from a different institution. But the three uprooted horns will gain no better privileges, the Anarchists for some reason being greatly opposed to those three sects.

Under the Dragon's successor the horns will wear the diadems, each of the ten branches sharing in the regal authority; while the heads bear the names of blasphemy or give character to their institution, subject to the teachings of the Blasphemous Messiah. The Anarchists at that time will have organized a separate institution, and the three uprooted branches will gain a better recognition, but never to the extent of being placed upon an equal footing with the other seven branches. The transfer of regal authority from the heads to the horns appears to be intended to give greater authority to the Antichrist Messiah over the heads, who give character to the institution.

The seven heads and ten horns enter into the ecclesiastical form of the old power under the regime of the false Prophet; but the horns wear no diadems, and the Beast, and not the heads, bears the names of blasphemy,

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the Anarchist taking upon himself such arbitrary authority as was not exercised by his predecessor, the Blasphemous Messiah. The Beast of John's enigma represents the false Prophet in his Messianic relation to the old Antichrist power; and the lewd Woman who sits upon the Beast represents him in his Messianic relation to his own institution, the power of Anarchy of which he is the head. The adherents of the old power will not be pleased with having their own dominion crippled under the arbitrary Anarchist, and the rival Messiah of the old type will restore to the ten branches the authority they had exercised under their former Messiah.

The second form of Antichrist at the beginning of the Millennial era will be an institution of two branches, as it is represented in Zechariah's vision of the two women bearing the ephah. The ephah they bear is said to have a like resemblance in all the earth; because there will then be but the one prevailing form of Antichrist. The ephah contains a talent of lead, which is said to be a woman sitting in the midst, called Wickedness. The leaden Woman typifies the base and deceptive character of the Satanic institution, since lead is a base metal and is frequently employed for counterfeiting purposes. The leaden Woman is also suggestive of the Antichrist Prophetess, whose teachings will prevail in the two later Antichrist institutions. The two mountains of brass represent the two branches of the second form of Antichrist. One of its divisions will be in Northern Africa, and the other in Western Asia.

We have been studying the form of the Antichrist Messianic institutions; we shall now take a view of their Messianic characteristics.

The first clear prophetic hint we get of the relation of the old Antichrist power to the government is in John's

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mention of their political overthrow. The ascendancy of Antichrist over the government is uniformly described as the setting up of the abomination of desolation; and wherever such an ascendancy is gained, ruin speedily follows. There will be but one century in all of Antichrist rule, in a political capacity, and that will be in the two subperiods of the great tribulation; the first being in the beginning of the sixth seal and lasting sixty-four and a half years, and the second being in the first trumpet and lasting thirty-five and a half years. Six hundred and sixty years later, which will be at the beginning of the sixth trumpet, "the Beast rose out of the sea," which shows that the old Antichrist power will still be a non-political institution. Strictly speaking, it is never described in prophecy as a political power, but as an ecclesiastical power taking the government into its own hands.

John's description of the Dragon shows that he will assume a political character; but he will invade the heavenly dominion, because he wants his institution to be recognized as the only true Church. His political tendencies, however, will compel him to take the relation of a political Antichrist institution; but the Messianic relation of the Dragon to the old power of Antichrist will not change the political character of the latter, since it will still be at sea one hundred and fifty years later.

The fallen Star, or angel of the abyss, the leader of Anarchy at the beginning of the fifth trumpet, can be seen to be a near relation of the Wormwood apostate of the third trumpet. He will manifest the bigotry of his contemporary, the Dragon Antichrist, by claiming to be of the only true evangelical type. They will be the opposite of all they profess, and will strive to wear out with their persecutions the very class they shall claim to be. While pretending to be favorable to the general prosperity, they will labor to

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destroy all social regulations upon which the prosperity of the Commonwealth depends. In their final revelation John describes them in their true character, under the type of a lewd woman drunken with the blood of the saints and with the blood of the martyrs of Jesus.

The four angels that are bound in the River Euphrates may be intended as four leading apostles of Anarchy, who may be heads of four divisions of the anarchistic institution; and those divisions may be continental divisions, and not sects or schisms. The two lamblike horns of the second Beast of the sixth trumpet represent the anarchistic idea of government. They wear no diadems, and therefore have no regal authority, and are practically useless as a means of protection or defense.

The third form of Antichrist will be a form of anarchy, but it is also viewed prophetically as a political power; hence the Anarchist who shall aspire to gain the Messianic throne is said to rise out of the earth. In their practical tendencies, however, they will be truly anarchistic, laboring to destroy both the foundation and structure of society. The rival Antichrist who shall rise at the beginning of the seventh trumpet is said to come up out of the abyss. He will be an Anarchist.

Our observations on the different forms of Antichrist lead to the following conclusions: The modifications of character that have been observed of some of the false Messiahs is always due to an alliance with one of a different institution. The Dragon "stood upon the sand of the sea," or sustained a border-line relation between a political and non-political institution; because one of the institutions he shall lead will be political and the other nonpolitical. The false Prophet came up out of the earth, or political dominion of the second form of Antichrist, and spake as a Dragon, or resembled them in his teachings. He will lean

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toward the second form of Antichrist, whose support he will be laboring to get, but can be recognized in his true character by the anarchistic number he bears. The rival Antichrist who shall rise out of the abyss is an Anarchist, and not a true type of the old and non-political power to which he belongs. His anarchistic tendencies will be due to his relations with the Anarchists, whose support he will hope to gain; but he can be recognized as one of the old type by his identity with the Blasphemous Messiah and by the ten horns of the old type who shall hold regal authority with him.

Of the three forms of Antichrist in their future revelation, it appears that the first and oldest will be non-political, the second will be political, and the third will be anarchistic. It has been demonstrated that there will be no radical difference in the three Antichrist powers. They will only differ in form. That accounts for their flexibility in their relations with each other, as is shown in their establishment of intercommunion and by the ready adaptation of their Messiahs to the different Antichrist systems. On the whole, they will all be anarchistic; and that is the prophetic view. The two systems that shall first be destroyed are said to be consigned to the lake of fire, which symbolizes the dominion of anarchy and destruction; and the remaining system, after being condemned as an anarchistic institution, will be destroyed in like manner.

# ANTICHRIST INSTITUTIONS

## CHRONOLOGICAL OUTLINE OF THE SIXTH AND SEVENTH TRUMPETS.

	A. D.
The Blasphemous Messiah crowned.....	3001
Anarchists declare war against the Jews.....	3009
Anarchists declare war against the Catholics..	3010
Anarchists declare war against the Protestants.	3011
The Jews are soon scattered from their settle- ment. The Catholics are conquered, after forty years of fighting.....	3010-3050
The Protestants are conquered, after seventy years of fighting.....	3011-3081
Reformation among Jews and Protestants....	3081-3104
Seven years of Protestant corruption.....	3104-3111
Seven years of reformation victories.....	3111-3118
Seven years of treachery by monopolists.....	3118-3125
Seventy years of international wars, resulting in the general breaking up of the nations; also a seventy years' era of reconstruction by the Reformed Jews.....	3125-3195
Seventy years of international reconstruction..	3195-3265
Alliance between Anarchists and Catholics within the succeeding century.....	3265-3365
End of Protestantism.....	3355
Seven years of persecution against Jews and Christians .....	3355-3362
Era of the Man of Sin, 365 years.....	3001-3366
The Messianic year.....	3362
Important international conventions.....	3362-3372
Great Messianic victories.....	3372-3392

## CHAPTER XIII

### The True Messiah

THE Messianic dispensation is so planned that the manysided Antichrist system shall be fully formulated within the limit of the first four trumpets, and within a Messianic seventy weeks' era extending from the twentieth year of the first trumpet to the beginning of the fourth trumpet. That is the Messianic era of the false Messiah, or time to elapse until a fully developed Antichrist Messiah shall take the throne. For similar reasons the last three trumpets contain the Messianic era of the True Messiah, which is a seventy weeks' era extending from the twenty-first year of the fifth trumpet to the odd year after the sixth trumpet; and within that era the true Messianic idea shall be fully attained, and the world's True Messiah will then be proclaimed.

The true Messianic era is divided by Daniel into three periods, the first being a seven weeks' period, or forty-nine years succeeding the twenty-one years' controversy. The succeeding sixty-two weeks, or 434 years, is a period of opposition to Antichrist; and the final week, or last seven years, is a period of persecution by Antichrist. The twenty-one-year period of controversy and the forty-nine-year period that succeeds it are together equal to seventy years, which is the full period of the Church's reconstruction. Three hundred and seventy-five years later the reformed



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American branch of Jews will have finished their seventy-year period of reconstruction, and those "two olive branches" will be great gospel powers during the last sixty-five years of the sixth trumpet and on until the Millennial era.

The three woes mentioned by John are three eras of the power of Anarchy, that are included within the fifth, sixth, and seventh trumpets, respectively. The first woe is the era of the rise of Anarchy, within a period of 150 years; the second woe is the era of limited international Anarchy, and will last 360 years; the third woe is the era of absolute Anarchy, and will last thirty-one years.

Three epochs, called hours in prophecy, are closely connected with those three woes of Anarchy. They will occur within a period of seven or eight years at the close of the sixth and beginning of the seventh trumpets. The first hour will occur three and a half years before the close of the sixth trumpet. The second hour will take place in the odd year at the close of the sixth trumpet. The third hour will be in the fourth year of the seventh trumpet, and will occur 365 years from the beginning of the sixth trumpet, which is the era of the man of Sin, or revelation of Anarchy. The three hours are epochs that will affect the entire religious world, and are to be interpreted in circumstances that will begin to be anticipated in the latter part of the fourth trumpet.

The final week of the seventy weeks' era, or last seven years of the sixth trumpet, is the inauguration period of the false Prophet; and the first seven years of the seventh trumpet is the inauguration period of the rival Antichrist Messiah. The true Messianic week will have the odd year for its center, and will therefore include a part of the time included within each of the two Antichrist weeks. The hour that shall come upon the world as a thief will

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be fulfilled in each of those three epochs. The two Anti-christ hours are the hours of the Beast, of which we have taken some notice; and the hour of the true Messianic week is the hour of the Son of man, the Lord's Christ.

Jesus is the Christ, and is the One who is appointed for the Messianic dominion of the world; but the Messianic titles that apply to Christ also apply to His Messianic institution, and the prophecies that are fulfilled in Christ are yet to be fulfilled in His body, the Church. The Child of the Virgin, whose name is called Immanuel, is the Christ incarnate, who was born of the Virgin Mary; but Protestantism is the virgin institution, free from Antichrist corruptions, which shall give birth to the Immanuel institution that shall originate in the sealing period. From that institution will proceed the true Messianic authorities of the first four trumpets. The Immanuel institution will be succeeded by the Messianic institution of the fifth trumpet; and from that body and the reformed Jewish branch of the sixth trumpet will proceed the Messianic authorities of the last three trumpets.

The messages to the seven Churches are an epitome of the Church and its difficulties in the era of the seven trumpets.

The first message reproves the Church for having lost their first love. After doing a good work, and continuing steadfast and bearing the name of Christ, they lost the one thing that should characterize the Immanuel institution, and must return to that from which they have fallen, and do their first work.

In the second message mention is made of the tribulation and poverty of the Church; and the reasons for such things can readily be understood as being connected with the Antichrist wars and desolations of those times. But they are rich with all their poverty. There is a class among

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them, however, who say they are Jews, and are not, but are a synagog of Satan. That will be the beginning of Antichrist innovations in the Church of that period; and the ten years' tribulation is mentioned in connection with that defection. It will be the formative period of the Wormwood apostasy; and the devil, probably in the person of the author of that tribulation, will cast some of them into prison; and it is implied that some may be put to death.

The third message is addressed to the Church of the period when they shall be greatly menaced by the new form of Antichrist. God's recognized institution is said to dwell where Satan's throne is; and the false Messiah's seat at that time will be in North America, where God's faithful witness was killed in the ten years' persecution. The false teachers within the Church are compared to Balaam, who taught Balak to cast a stumbling-block before the children of Israel to eat things offered to idols and to commit fornication.

In the fourth message the Church is commended for their works and love and faith and ministry; and the last works are more than the first. There has been some progress, but a Satanic prophetess is permitted by them to teach; and she seduces them to commit fornication and to eat things offered to idols, as did the false teachers of the former period.

The fifth message is addressed to the Jews, after the rejection of the Immanuel institution and in the earliest period of the new construction. The Jewish institution has a name of living, but is dead; and the things that remain are ready to die and need to be strengthened. The works of the Church are not perfect before God; and they are exhorted to remember what they have received and heard, and to watch against an hour that will come as a thief. But a few have not defiled their garments,

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“and they shall walk with Me in white; for they are worthy.”

In the sixth message the Jews are commended because they have “a little power, and didst keep My word, and didst not deny My name.” The synagog of Satan, who say they are Jews, and are not, but do lie, are recognized in their true character. A later defection in the Jews’ recognition of the false Messiah is here referred to. For keeping the word of steadfastness they will also be kept from the hour of trial which shall come upon the whole world, to try them that dwell upon the earth. “I come quickly;” that hour will be comparatively near; and they are admonished to hold fast that which they have, that no man take their crown (in the Millennial dominion, when Antichrist shall contend against them).

The seventh message is addressed to the Church of the period of the last great conflict, with which the era of the seven trumpets shall end. The Church’s hour of trial will then be past, and the silencing of the Church will have been succeeded by its revival; but for some reason there will be a prevalent lukewarmness. This is described as being sickening, “I will spue thee out of My mouth.” The people of God will be self-satisfied, because of not being sensible of their real needs; and are counseled to buy gold tried in the fire, that they may be rich; white garments, that they may be clothed; and eye salve to anoint their eyes, that they may see. The sense of security after deliverance from danger will be followed by an apathy that will be detrimental to the Church.

It has been demonstrated that the two conflicting spiritual powers of good and evil will be revealed at the same time and by the same law of progressive revelation. It is therefore apparent that each of those two powers will contain a corresponding number of spiritual representatives.

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The angels of the seven trumpets and the angel of the altar mentioned by John reveal a plan of seven, and an "eighth who is of the seven." (Compare Rev. 8:2, 3 with Rev. 17:10, 11.) The number of gospel champions in the Great Controversy is given in Micah 5:5, "When the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight princes among men." That is equal to the number of Antichrist sects that shall exist at the beginning of the fifth trumpet, including the two later forms of Antichrist. There will be fifteen in all, which is equal to the sum of seven and eight.

To enumerate: Each false Messiah of the first four trumpets will represent a distinct sect; and, altho the dominion of three sects shall be set aside after the Leopard Messiah's administration, yet those sects will continue to exist until after the Great Controversy of the fifth trumpet. The four united branches that shall organize after the Leopard Messiah will be four sects distinct from those three. To the four will be added six later sects, that will be included in the later Antichrist organization; and one of the later sects will represent the adherents of the fourth false Messiah. There will be thirteen Antichrist sects in all of the old type, and the two later forms of Antichrist, making fifteen in all. There will be fifteen Antichrist champions representing those sects in the Great Controversy, and a corresponding number of gospel champions in defense of the truth.

A succession of gospel authorities is as clearly outlined in the prophetic plan as is a succession of Antichrist authorities; but the outline is more general, so that the era to which each one belongs must be ascertained by the circumstances and by the order of the outline.

Rev. 8:3-5. The first gospel prince is an ecclesiastical

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statesman and reformer of the silent half hour, of the odd year that borders upon the first trumpet.

Rev. 2:10-13. The second gospel prince will lay down his life for his cause in the ten years' persecution at the close of the second trumpet.

Isa. 40:3. "The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah," is a reformer who probably belongs to the third trumpet.

Micah 2:13. The breaker of Micah is a reformer of the fourth trumpet, who shall lead his people out of their corrupted institution.

Rev. 8:13. The eagle of John is an evangelistic statesman of the fourth trumpet, who will foresee the tribulations that the power of Anarchy shall bring upon the world.

Isa. 41:2; Dan. 10:13; Rev. 12:7-12. The one who is raised up from the East is Prince Michael, the controversialist and organizer of the fifth trumpet.

Isa. 41:25. The one raised up from the North is a gospel messenger to the Jews, who will probably be raised up about the beginning of the sixth trumpet. The one raised up from the rising of the sun will be his contemporary. He will be a gospel statesman from the East.

Isa. 42:1, 7, 19. The chosen servant who is blind and deaf is a Jewish statesman and reformer, who shall be raised up about the beginning of the Jewish reformation.

Isa. 44:28—45:4. The shepherd Cyrus is a Christian ruler and statesman, and a champion for the Jews.

Isa. 49:1-6. His servant "to bring Jacob again to Him," and to be "for a light to the nations," is a gospel prince who shall lead the Jews into the true light.

Mal. 3:1 (first clause); 4:5; Rev. 11:1-12. The two messengers mentioned by Malachi are to be identified with the two witnesses mentioned by John. They will prophesy near the close of the sixth trumpet.

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Isa. 52:13—53:12; Zech. 3. Isaiah describes the Christ incarnate, who died to save others. In chapter 54:5 He is called the Redeemer, the Holy One; called the God of the whole earth. He is the world's Messiah, thru whom the Jews shall be restored, and their seed shall inherit the Gentiles. The restoration of the Jews will begin to be accomplished under the Jewish gospel prince of Zechariah 3, who will be raised up at the beginning of the Millennial era. (See Isa. 55:4.)

Isa. 61:1. One anointed to preach the year of Jehovah's favor and the day of vengeance which will then be near at hand, will be raised up near the close of the Millennial era.

Isa. 63:1-6. The one who "cometh from Edom with dyed garments from Bozrah," is the Jews' mighty one, upon whom help will be laid in the day of vengeance to lead his people victoriously against the Antichrist and Mohammedan powers.

It seems apparent that there will be fifteen Antichrist authorities in the first four trumpets, and five Antichrist reproductions, who shall figure as Messianic leaders in the last three trumpets; while the true Christian authorities will have their minority in the first four trumpets and their majority in the last three trumpets. We shall take a brief view of the administration of those Messianic gospel authorities.

The first gospel prince will pilot the Church thru the perils of the first trumpet. Little is written prophetically regarding that time, except what has been revealed thru Isaiah and John, to the effect that after a prosperous century of peace the country will again be ruined (Isa. 6:13; Rev. 8:7). We have seen that the Protestant people will be the principal sufferers in the tribulations of the sixth seal; and since the desolations of the first trumpet is to

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be a renewal of those disturbances, it is quite probable that those later tribulations will again fall heavily upon them, both in the fifteen years' war with which that era shall begin and in the thirteen years' persecution that shall follow later. But the elect will at length be endangered, and that tribulation will be shortened for their sake, to save the elect body which will then be in its infancy.

The protracted naval conflict of the second trumpet will probably have no more than a general effect upon the Church, which will suffer in common with all classes of society during those ruinous wars. Amos speaks of the overthrow of Antichrist as the opening of the way to take Antichrist's dominions (2:9, 10); but a synagog of Satan will be menacing the Church at that time (Rev. 2:9), and they will refuse to follow the leadership of the prophets and Nazarites whom God shall raise up among them. They "gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not." Instead of following their leaders, they will require their leaders to follow them. Such will be the difficulties that God's faithful witness will have to encounter in those times, until at last he shall seal his mission with his blood.

As the persecution shall end, the apostasy will begin, and Satan will carry away a large proportion of the Church thru the instrumentality of the Wormwood Star. Only a remnant of their former importance will remain; but little is shown prophetically of that era of spiritual darkness which shall cover the period of the third trumpet, only that it will be noted for the rise of many forms of error and for the degeneracy of the times. After the persecution and death of the faithful martyr of the second trumpet at the hands of his own, it seems apparent that the Immanuel institution will be left for a long time without a divinely appointed leader; but "the voice" of the re-



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former will at length be heard. The remnant of that degenerated body will be barely able to save their institution from the crisis that shall threaten its extinction when the third form of Antichrist shall begin to rise.

The Voice of the third trumpet will be succeeded by the Breaker of the fourth trumpet, who will labor for twenty-three years to bring about a reformation. He will be opposed by the Jezebel prophetess, with her new form of the Wormwood doctrines. The American Eagle will supplement the labors of the reformer in his effort against the rising power of Anarchy during the thirteen years' persecution that shall succeed that era of reformation. The smiting of the third part of the sun, or extinction of a part of the gospel power in the fourth trumpet, will be accomplished thru the Anarchists by breaking up the Immanuel institution, the two that shall remain being the Jews and Protestants.

At the beginning of the fifth trumpet the elect body will be organized under Prince Michael into a Messianic institution. That famous leader will probably be an Englishman, since the center of the controversy will be in England, where the Dragon Messiah will have his seat. Prince Michael will lead in the opposition against the Dragon and the two older forms of Antichrist that the Dragon shall represent; while the Eagle of America will oppose the apostle of Anarchy.

The direct cause of the controversy will be due to the Dragon's effort to gain the recognition of the newly formed Messianic Christian body, which at that time will be the only existing Messianic Christian institution. Should they refuse to recognize the Messianic authority of the Dragon Messiah, the powers of Antichrist must ultimately receive such an overthrow in their ecclesiastical capacity as did the old power in their political capacity. The importance

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of that contest will be well understood by both sides; and the Anarchists who so hotly opposed the Iron Messiah will also oppose the Messianic Christian institution.

The two spiritual powers, equally balanced with fifteen champion contestants on each side, will enter upon the era of the Great Controversy that shall decide their future relation. After the era of the Controversy the Church will work along her own line to prepare the world for the reign of Christ, while the powers of Antichrist will labor to gain the political supremacy and to hamper the Church.

Isaiah 41:3-7 describes the era of reconstruction that will succeed after the Controversy. Verse 3 shows that it will be a new departure. Verse 5 shows that it will be an international movement, in which all Messianic Christians will co-operate. Verse 7 describes it as a permanent institution, one that "should not be moved."

The two statesmen who shall rise from the North and from the rising of the sun are probably contemporaries, who shall rise about the beginning of the sixth trumpet. The statesman from the East will be a leader among men. The one from the North will be a gospel prince of North America, who will lead in a movement to evangelize the Jews (Isa. 41:27).

The chosen servant who "shall bring forth judgment to the nations," appears, from his order in the program, to be one who shall succeed after the evangelization movement before mentioned. He will be a Jewish statesman and "a light to the nations," at a time when the darkness of Anarchy shall be overspreading the land. He will labor to better the circumstances of his oppressed people; but with regard to the gospel he will be blind and deaf, the Jews not having come to the light (Isa. 42:19). The possibilities of better things for Israel will begin to appear, and

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they will begin to amend their Antichrist defections. (See Isa. 43 and 44.)

The shepherd Cyrus will be an English statesman, and will probably be the head of the English Government. He will be a champion for the downtrodden Jews in the latter part of the sixth trumpet, and will take effective measures for their emancipation (Isa. 45:13). Antichrist defections will still continue among the Jews, but the reformation will progress. (See Isa. 47 and 48.)

The gospel statesman who shall labor to "bring Jacob again to Him" will at last be instrumental in leading the Jews into the true light of the gospel, and they will be Christianized in the closing part of the sixth trumpet. Glorious possibilities of better things will begin to appear on behalf of the Jews (Isa. 51).

The two messengers mentioned by Malachi and John will be raised up at a time when the people of God shall be silenced and deprived of the protection of law. Zechariah 13:1-6 reveals that at the time when the false Prophet shall be putting forth his claims the Church will rule down such pretensions with a strong hand, even to the extent that persons truly inspired with a prophetic spirit shall be shamed and silenced, and compelled to retire to the common avocations of life. But their apparent disadvantages will be the means of saving them when the pastors of the Church shall be assassinated, and their enforced seclusion will likewise be the means of preserving them at the time of the great massacre of the Church.

The extinction of Protestantism will occur upon the eve of the seven years' persecution with which the sixth trumpet shall close; and the fury of Antichrist will then be directed with full force against the Messianic Christians and Jews. The pastors of the Church in general will be

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stricken down by the Antichrists, and the Lord's prophets will be silenced by their own; but the two witnesses who shall be raised up at that time will be bold enough to champion their cause. They will have power to shut the heaven that it rain not during the days of their prophecy, which will last 1,260 days, so that there will be a drought similar to that which occurred in the days of King Ahab at the word of Elijah. They will also have power over the waters to turn them into blood, and to smite the earth with every plague as often as they shall desire. They will be God's plenipotentiaries, empowered to labor against the wicked pretenses of the false Prophet.

One of those remarkable men will be Elijah returned to our earth to save the cause of Christ at a very critical time. He was taken to heaven bodily, as Enoch had been before; and there are good reasons for believing that Enoch will be the other witness. The law of sin and death does not exempt any of Adam's posterity before the end of the age; and those two men are held over for a time when no other living men would be able to successfully oppose the two great Antichrists of that era.

John's description of the two witnesses answers to the Elijah type, and Daniel's description of the Ancient of days, the Prophet Enoch, shows that he is also a man of power, and will be honored by the Messenger of the covenant, the Son of man, on His return. Before his translation he prophesied of that day of Christ of which the two witnesses will be the heralds (Jude 14, 15); and he who foresaw that day and the terrible judgments that shall be visited upon ungodly men in the winepress period of the seventh trumpet will be sent to our earth in company with the zealous Elijah, to again warn the world of those impending judgments.

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Those two prophets will be a shining mark for Antichrist; but their lives will be preserved until the time of the great massacre. John's prophetic hint of the place where they shall be killed points to Rome, the great and ancient Antichrist center. Rome bears the same relation to Antichrist that Jerusalem does to the Church; and "the great city" of Rome stands for Antichrist in prophecy just as "the holy city" of Jerusalem stands for the Church. John calls the Antichrist city by its spiritual name, which is Egypt, the prophetic name of the old and typical Antichrist power; and Sodom, because of its wickedness and doom to destruction; and he adds, by way of explanation, "Where also their Lord was crucified," referring to the Roman authorities who put Him to death.

In the street of Rome will those two great men lie, both alike noted for their supernatural gifts and for the terror they caused to the enemies of Christ. They will probably lie in state, prepared by the hands of kind and sorrowing friends; but their enemies will not suffer their dead bodies to be buried. For three days and a half they will be kept as a public exhibition of their enemies' triumph, who will be rejoicing and sending gifts to one another out of the spoils of the slain. The Antichrist jubilation will then be suddenly interrupted by the reanimation of the two slain men, who will rise and stand upon their feet in the presence of their awe-struck enemies; and a great voice from heaven will be heard, saying, "Come up hither;" and they will ascend up to heaven in a cloud, their enemies beholding them.

"And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake, names of men seven thousand." The meaning appears to be that seven thousand persons of name, or renown, among the Antichrist circles will be

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killed in the earthquake that shall occur after the ascension of the two witnesses. That seven thousand of killed in the earthquake will be a tithe of retribution upon the Saint Bartholomew massacre, in which seventy thousand Christians were slain.

Those remarkable circumstances will put an end to Antichrist atrocities for the succeeding three and a half years. During that time the two gospel institutions will be silenced from public work; but important changes will be going on. Daniel mentions those changes in a general way, of both the true and the false Messiah. "In the midst of the week He shall cause the sacrifice and the oblation to cease." The false Messiah will demand the suspension of both the Jewish sacrifices and the Christian eucharist, in recognition of his Messianic claims. That will occur at the beginning of the week of the True Messiah, which will begin in the midst of the week of the two allied Antichrist powers. After the resurrection and ascension of the two Messianic princes the Jews will recognize the True Messiah; and the Messianic Christians and Jews will then enter into a firm covenant, which will be the first step toward the union of those two institutions.

A great Messianic convention of those two covenant branches will afterward be held, in which the name and number and mark and image of the Beast will be formally renounced; and a formal declaration will be made, sustaining the authority of Christ. It seems apparent that the convention will be held in the Messianic year, or "midst of the week" of the True Messiah; and that the Messiah will return in person at that time, and put an end to the use of the eucharist, which was to show forth His death until His return. The world's True Messiah will then be proclaimed by great voices in heaven, which may be construed to mean either the voice of the Church or voices

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sounding from heaven to earth ; but it probably means both. John places that proclamation immediately after the sounding of the seventh trumpet. It is an epoch that will mark the turning point in the religious aspect of the world. It is also the beginning of the time when the dead shall be judged, and the prophets and saints rewarded, and the destroyers of the earth destroyed.

The first six plagues will be fulfilled in the interval between the time of the Messianic convention of the odd year and the great Antichrist convention that shall be held in the fourth year of the seventh trumpet, the seventh plague beginning at that point. To that interval also applies John's enigma of the scarlet Woman seated upon the scarlet-colored Beast. The Woman symbolizes the power of Anarchy and is said to be drunken with the blood of the saints and with the blood of the martyrs of Jesus after the wholesale assassination of the Church, in which that Antichrist power will be the leading instigator and perpetrator. The Church at that time will once again be an aggressive gospel power ; but the powers of Antichrist will have a great majority on their side.

Vile and wicked as their revelation shall show them to be, their system wicked and corrupt, and the votaries of Antichrist writhing under the scathing denunciations of the Church, they will yet hope to put down the authority of the Lord's Christ ; and the three Antichrist powers will unite in an effort to crush the growing power of the Church.

The words, "Behold, I come as a thief," refer to the same circumstance, that will begin to appear prospectively at the beginning of the fifth trumpet ; and the repetition of that warning near the close of the era of Anarchy shows how important it will be for the people of God to keep aware of their perils. (Cp. Rev. 3 : 3 ; 16 : 15.) "Blessed is he that watcheth," is coupled with the second admoni-

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tion; for, tho the advantages will appear altogether on the enemies' side, a great victory for the Lord's Christ will be near.

After the war between the rival Antichrist Messiahs, the Beast and false Prophet and kings of the earth will mass the Satanic forces for the final conflict of that period. John's vision of the world's True Messiah represents Him as King of kings and Lord of lords, coming in His military character to lead His people in the great battle of God Almighty. Little is said prophetically of that protracted conflict, which will occupy the greater portion of the thirty years' period included in the seventh trumpet: only the final outcome is given. The false Messiahs will be executed; and the rest will be killed with the sword of the True Messiah, "which came forth out of His mouth."

The circumstances of the Millennial reconstruction will be to us as a sealed book, until the "little book open" shall reveal the dimly outlined plan of that era. The first nine years of the Millennial administration will be occupied with a legal conflict between the Jewish branch of the Messianic union and the second person of the devil's trinity of Antichrist, the Dragon power. The Jews will be led by an able prince, who will be "for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for He hath glorified thee." The nation here referred to will probably be the only existing Christian body politic; and they will recognize him as a Messianic statesman. That will probably be the occasion of the persecution of the Jews by the Dragon Antichrists; and the Jews will be defamed on account of their former Antichrist defections. But he will exonerate his people from Antichrist's slanders and accusations, and



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his own character will be gloriously vindicated (Zech. 3: 4, 5). He will also succeed in removing the iniquity of his land in one day, in his legal victory over the Dragon, effectually putting an end to the Jews' four hundred years' captivity. Prince Joshua will afterward be empowered with regal authority in the Millennial dominion, with four coadjutors who will share with him in the Millennial administration.

The independent branch of Jews in the East will become very strong in and around their ancient dominions (Isa. 54:1), spreading abroad, and keeping pace with the growing importance of the Dragon Antichrists. They will probably be the first to favor an international theocracy, but the anarchistic Antichrists of the East will be a menace to free institutions. Near the close of the Millennial era a Jewish statesman will be divinely anointed "to preach the acceptable year of Jehovah's favor" and to denounce the approaching day of vengeance against the Antichrists.

As soon as measures shall be taken to change the iron Millennial administration into an international system of free government, the Antichrists will prepare to set up an international Messianic kingdom. Prophecy reveals little about their wars of that time, except the part they shall take against the Jews. After overrunning many of the countries of the East they will probably attempt a general massacre of the Jews. What else could rouse their ardor to the extent of waging a war of extermination against the Antichrists?

We learn from Zechariah that the city of Jerusalem will be taken and plundered, and half of the city shall go into captivity, while the remainder shall not be cut off from the city. That appears to be a providential arrangement for saving the Lord's elect; for at that point of the conflict the earthquake will occur that shall cleave the

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Mount of Olives, and leave a wide valley as a highway for the people to pass thru.

The valley will reach to Azal, or from the city to a place of safety. "And ye shall flee," says the prophet, "like as ye fled before the earthquake in the days of Uzziah king of Judah." The cleaving of the mountain will be the signal for escape; and before their enemies shall sufficiently recover from their consternation to pursue them, a volcanic eruption will send forth a shower of fire and destroy them.

The One who shall lead the Jews of the East against the post-Millennial Antichrists is introduced by Isaiah with the interrogation, "Who is this that cometh from Edom, with dyed garments from Bozrah: this that is glorious in His apparel, marching in the greatness of His strength?" The answer is, "I that speak in righteousness, mighty to save." The time of His introduction is at the close of that terrible winepress period. The army of Antichrist will be strongly re-enforced before the siege of Jerusalem; and none of the powers of the East will dare to interfere against so powerful a foe.

The Jews will be left to tread the winepress of war alone, none of the nations offering them any aid. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me, and My wrath, it upheld Me. And I trod down the peoples in Mine anger, and made them drink in My wrath, and I poured out their lifeblood on the earth."

The world's last victory over Antichrist will be won by the Jews under the Jews' Messiah.

### THE RESURRECTION CHARADE.

The circumstances of the Church bordering upon the Millennial era have been prophetically outlined in the form of a charade, in the circumstances of our Lord's death and

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resurrection. An exposition of that remarkable prophetic charade is here appended to our study of the True Messiah.

Our Lord's assassination in the garden of Gethsemane will have its antitype in the assassination of the pastors of the Church, preparatory to a general persecution and wholesale massacre near the close of the sixth trumpet. The three dark hours on the cross will be fulfilled in the era including the three awful epochs called hours in prophecy, and occurring near the close of the sixth and beginning of the seventh trumpets. The great earthquake that occurred at His death will have its antitype in a great social agitation and judgment upon the powers of Antichrist. The nine hours of suffering and contempt upon the cross will be visited upon the Jews in the first nine years of the Millennial era, during which time they shall be officially killed by Antichrist, by being deprived of the Millennial kingdom.

The first to whom our Lord appeared after His resurrection were some women who were His followers. Three of them are expressed by name, and appear to have been the leading women of the company. Those women were sent as heralds to His disciples to announce His resurrection, and His purpose to meet His followers in Galilee, according to an arrangement that had been made prior to His decease. He then appeared to Peter and to the two that were on the way to Emmaus. He afterward appeared to the ten, to the eleven, to the seven who were fishing, and to an assembly of more than five hundred in Galilee, the convention above referred to. Forty days after His resurrection He ascended up to heaven in the presence of the eleven. The disciples then tarried at Jerusalem according to His word; and after ten days' waiting the Holy Spirit was given, according to His promise. Those cir-

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cumstances shadow forth an outline of events that shall take place from the closing part of the sixth trumpet until the beginning of the Millennial era.

At the close of the sixth trumpet the Church will consist of the Christian institution and two reformed Jewish branches. After the three and a half years' silencing of the Church that shall follow after the great assassination, the revival will begin thru the leading or representative women of the Church. The restoration of Peter is a gracious pledge of God's forbearance with such as shall not be prepared for that hour of trial that shall come upon the followers of Christ.

To the two that were on the way to Emmaus He appeared in an exceptional form, and they did not recognize Him. As they walked He interpreted to them in all the Scriptures the things concerning Himself; and afterward in the breaking of bread their eyes were opened, and they knew Him, and He vanished out of their sight. Those two disciples evidently typify the two reformed branches of Jews who will not yet be able to see the Messiah in the Christ crucified. They must first be convinced thru the Scriptures that He has fulfilled the Messianic conditions; and when they shall be able to accept the memorial sacrament He has given in the bread and the wine, their false Messianic ideas will vanish, as did the stranger who was revealed in the breaking of bread at Emmaus. As soon as He was revealed to them they hastened to meet the disciples. Even so will the Jews seek the conference of Christian believers when they shall recognize their Lord the Christ. When the two from Emmaus joined the company of disciples, Jesus also stood in their midst; and Jesus will again reveal Himself to an international assembly of Christians and Jews. The stolid Thomas who would not believe the evidence of others represents a class

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of people always to be found, who must see in order to be convinced.

The seven fishermen to whom He appeared typify the Church in general. They could catch no fish until they followed the Lord's instructions by casting the net on the right side; and they then found a great multitude of fishes. Even so must Christ's evangelists depend upon Him for guidance, and they will succeed in winning souls when they get on the side of right. The net did not break thru the multitude of fishes, and Christ's elect believers will never become too numerous to sustain their unity.

The convention of disciples with whom the Lord met in Galilee is a circumstance that points prospectively to a Messianic convention that shall be arranged prior to the massacre of the Church. After the revival of the Church the convention will meet as previously arranged.

When the Lord commissioned Peter to feed His flock, He foreshadowed His purpose to place one of His own appointment at the head of His Messianic administration.

The Lord's ascension will have its prophetic anniversary in the tenth year of the Millennial era, which will be forty years after the revival of the Church. It will also be the close of the Jews' four hundred years' captivity, and the time of the incorporation of the Messianic Christians and Jews as a Millennial institution.

The Pentecostal baptism which occurred ten days after the Lord's ascension will likewise have its prophetic anniversary ten years after the Jews' regal admission into the Millennial administration. That ten years' interval will undoubtedly be noted for some important religious movement, which will be crowned by a great spiritual outpouring and followed by a glorious and widespread Millennial revival.

It has pleased God to employ the circumstances of our

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Lord's death and resurrection as a beautiful prophetic charade foreshadowing in living scenes the future enactment of analogous events that shall transpire upon a larger and grander scale. Truly, He who was the center of that wonderful program, in speaking of the possibilities of the future, said of His gospel princes that should yet arise, "Greater works than these shall He do; because I go to the Father." The work He did was, humanly speaking, a very limited beginning of the kingdom of heaven. The greater accomplishment of that work He left for others. When at last the wonderful program shall be fulfilled that shall usher in Christ's Millennial reign, the world may well stand in awe of what God hath wrought.

## CHAPTER XIV

### Character of Gospel Authorities

THE gospel authorities of the Messianic dispensation will be men of the Christly type, and in point of character they will be the opposite of the Antichrist authorities. The True Messiah is called the Lamb of God and the Lion of the tribe of Judah; but His gospel shepherds and princes are uniformly described as men in the character of servants of God.

Each of the seven messages contains a Messianic suggestion of Christ, which is also a suggestion of Christ's recognized servant. The Messianic suggestion in the first message of "Him who holdeth the seven stars in His right hand, He that walketh in the midst of the seven golden candlesticks," is also suggestive of the strong, unwavering faith of the lion-hearted gospel prince of the first trumpet. He will fearlessly walk upon the storm-tossed sea of war and persecution, with followers of a like spirit, reposing his confidence in the mighty one upon whom God has laid help to keep His people and preserve His Church in the perilous times of the false Messiahs. The promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God," is assured to Christ's victorious ones at a time when Antichrist shall be striving to take away the tree of life.

The gospel prince of the second trumpet is referred to as "my witness, my faithful one, who was killed among

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you where Satan dwelleth." He will lead in a cause "that was dead and lived again." In the external aspects of the Church the cause of the gospel will seem prostrated after the international wars and persecutions of the first trumpet, and the Christly leader of the Church will undoubtedly be an important factor in bringing the crisis of the great naval conflict of the second trumpet to a successful issue; for those gospel princes will be Messianic statesmen and will take the lead in every Messianic victory of the Church. That faithful witness of Christ, after leading his people thru the international struggles of his time, will afterward lay down his life in a cause that shall be menaced by foes within. But his works shall follow him; for the revival of his cause will be permanent, and "shall not be hurt of the second death" in the final dissolution of the Immanuel institution.

The Messianic suggestion of "him that hath the sharp sword with two edges" applies to a protracted era of Antichrist and apostasy when aggressive gospel work will be needed to withstand the insidious delusions of those times. The admonition to "repent; or else I will come unto thee quickly, and I will fight against them with the sword of My mouth," is a timely warning of the approaching spiritual conflict that will come at a later time; and a "Voice" will be heard near the close of that era, calling for a reformation. The sword of His mouth is the true gospel weapon to be employed in fighting against sin. "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The eating of the hidden manna suggests the restoration of precious spiritual truths that have been lost; and the new name suggests a new institution. The Church will enter upon a new era.



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The Breaker of Micah will be a practical reformer and will carry out the ideas of his predecessor, the Voice. He will be a gospel prince, since Micah calls him their king, and will preside over the most important international convention of that era. As a leader among men he will be remarkable for his boldness and decision. He will be a man of a strong character, a quality that will be greatly needed in the era of the Iron Messiah. The American Eagle who shall rise after him will be farsighted and aspiring. John speaks of him as "one eagle," and his sphere "mid heaven." He will not be a leader of a sect, nor the head of an organization; but a lone prophet, who shall foresee the progressive woes of anarchy, going on from bad to worse. "He that overcometh shall have authority over the nations; and he shall rule them with a rod of iron." That will be the Messianic platform of the reformation of that era. The necessity of a strong international Christian government will begin to appear. "And I will give him the morning star." Isaiah calls the false Prophet Lucifer, or day star, because of the near approach of the Millennial era at the time of his rise; but Christ is the morning star, whose coming in the clouds of heaven shall occur in the era of the Iron Messiah, when the night of the false Messiahs shall near its close and the Great Reformation shall begin to dawn.

The Messianic suggestion of the fifth message is, "He that hath the seven spirits of God, and the seven stars." The morning of the Great Reformation will begin in the Great Controversy that shall be led by Prince Michael. A large proportion of the Immanuel institution will have been carried away by the Anarchists, so that the elect body will be wholly free from that undesirable class that caused them to depart out of their former institution. They will embrace the very best men of the time, the wisest and

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most able of evangelistic statesmen. Prince Michael will be an able controversialist, and will lead an able body of religious statesmen thru a very important crisis at a time when the cause of the gospel shall be menaced by Antichrist. The American Eagle will rise so near the time of the Controversy that it is quite apparent that he will take the lead against the apostle of Anarchy, while Michael will be the direct opponent of the Dragon Messiah. That elect body will consist of the "few who did not defile their garments: and they shall walk with Me in white, for they are worthy. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life; and I will confess his name before My Father, and before His angels." That Messianic victory will be honored by the divine approval.

The Messianic suggestion of the sixth message is, "He that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and shutteth, and none openeth." It suggests a movement for bringing in the Jews. The commendation, "I know thy works, that thou hast a little power, and didst keep My word, and didst not deny My name," applies to a select class of Jews who shall remain faithful to God at the time when the Jewish nation shall recognize the blasphemous Antichrist Messiah of the sixth trumpet. "Them that say they are Jews, and are not," the Antichrist Jews of that era, will be reckoned by them with "the synagogue of Satan," or Antichrist institution of the Blasphemous Messiah.

One of the two Jewish reformers of that era who shall labor to bring their people back to their old allegiance will be an able statesman among the Jews of the East. "He shall come upon princes as upon mortar, and as a potter treadeth clay," so great will be his power as a leader among men. The one from the North will labor among the Jews

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of America, to lead them back to their former allegiance to God and away from the "wind and confusion" of Anti-christ delusions.

The chosen servant who is blind and deaf "shall bring forth judgment to the nations" at a time when a judicial rendering of judgment in behalf of the Jews will be greatly needed. He will lead his people "by a way that they knew not." He will take them out of the old ruts of Judaism, which will be a necessary preparation for the Christian evangelization of the Jews. The shepherd Cyrus will be a Christian statesman of great ability. The measures in which he shall take the lead in behalf of the Jews will be favorable to the reconstruction of the Jewish nation.

His servant "to bring Jacob again to Him" will be one of the most remarkable Messianic statesmen of that era. He will effect a complete reformation among his people, the Jews, and will labor to break their bonds and to build up their desolate heritages. He will be bold enough to demand an international measure for the full restoration of the Jewish dispersion. (See Isa. 49: 22-26.) "I come quickly: hold fast that which thou hast, that no man take thy crown." Upon the fidelity of the Jews will depend their ability to take part in the Millennial administration, which will then be near at hand. "He that overcometh I will make him a pillar in the temple of My God, and he shall go out thence no more. And I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem which cometh down out of heaven from God, and Mine own new name." The characteristic features of the new order of things will be impressed upon the overcomers of that era.

The two faithful witnesses of whom Daniel and Malachi have prophesied, and whose return to earth is to be crowned

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with such wonderful power, are men who have already been tried and found faithful. In that respect they differ from the other Messianic shepherds and princes who are yet to come, and whose description means nothing more than a description of the types of men that God will recognize and choose. But Enoch and Elijah have been living for hundreds of years, and training for the great crisis that all the nations of the world would not be able to meet without them. They will come in the character of Messianic statesmen, and their superior preparation will be needed to prepare men for the kingdom of heaven such as Christ shall be willing to honor. The Messianic suggestion of the seventh message is "the Amen, the faithful and true witness, the beginning of the creation of God." The creation here referred to is the new-order of things; but by a peculiar play upon words it applies to the Prophet Enoch, who was only the seventh from Adam and the first inspired witness of our race.

The Jewish gospel prince of Isa. 55:4 is called David, who is to be a witness to the people, a leader and commander to the people. Zechariah introduces him in filthy garments, but in the end sees him clothed in clean apparel and wearing a crown. No one can be crowned until the kingdom shall begin, which means that the Millennial era will have begun. Prince David (or Joshua) will be an able Messianic statesman; and the great achievement of his life will be his Millennial victory over his Antichrist adversaries, and gaining for his people, the Jews, regal dominion in the Millennial kingdom. "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne." The victorious overcomers of that last era of the great conflict will be rewarded with the honors of the Millennial kingdom when "the kingdom and the dominion and

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the greatness of the kingdom under the whole heaven will be given to the saints of the Most High;" and they shall reign with Christ a thousand years.

The prophet and statesman of Isaiah 61:1 will be the herald of a more advanced era of the new order. He will be a Jew of the East in the closing part of the Millennial era, who will prophesy of the day of vengeance that shall be executed upon the post-Millennial Antichrists, and the acceptable era that shall afterward be ushered in.

The Jews' Messiah who is introduced by Isaiah in his military character at the close of the Millennial era will lead his people victoriously against the Antichrists under as great disadvantages as the Israelites had to encounter when they went against Canaan; and their Messianic victory will gain for them the last and most glorious era of gospel administration.

It can be seen that the true Messianic authorities are all to be men of the same type, and that in their prophetic description they always appear in the character of Christ, who is the first and the last, the world's abiding Messiah. The dignity of those Messianic princes and shepherds is described by Christ in Matthew 11:11, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; yet he that is least in the kingdom of heaven is greater than he." In their official dignity the least of the apostles of Christ were greater than John the Baptist; and that is pre-eminently true of the future Messianic statesmen who shall be instrumental in building up the kingdom of Christ. Enough has been shown of the character of the men who shall be chosen to be the founders of His Messianic kingdom, and of their wonderful dignity and near relation to Him, to demonstrate that they will be men of no ordinary type.

## CHAPTER XV.

### Messianic Institutions

AFTER taking a general view of the Church and studying the times of the Messianic era and the character of the Messianic authorities, we are prepared to study the progressive changes that are to take place in the Messianic institutions thru which the kingdom of heaven is to be established.

Those changes are not to be understood as radical changes in the Messianic economy; but are of the nature of Messianic epochs. According to our Lord's parable of the impracticability of putting new wine into old wine-skins, an old body can not be adapted to more advanced ideas. A new institution must be organized, while the old one must be done away or continue on its old plane until it disappears.

The fourth chapter of Revelation describes the ideal apostolic institution. The throne set in heaven is the emblem of the divine administration. The one sitting upon the throne is the Christ, the world's True Messiah. He was to look upon like a jasper stone and a sardius, one of which is the first in the high priest's breastplate, and the other the last. The import is similar to "the alpha and the omega, the first and the last." They include all that comes between, and mean that Christ is all in all. The rainbow round about the throne is the emblem of per-

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manency. The emerald, to which it is compared, is the fourth in the breastplate of the high priest, and appears to point to the fulfillment of the first four seals, which was a critical era of the Church.

The four and twenty thrones upon which were seated the four and twenty elders in white garments and with crowns of gold upon their heads, is emblematic of the gospel administration. The double of twelve suggests that it will comprehend both Christians and Jews, since there are twelve founders in each of the two institutions. Out of the throne proceeded lightnings and voices and thunders, the omens of a coming conflict with Antichrist. The seven lamps burning before the throne of God are the seven spirits of God, and typify the Church in general. The glassy crystal sea before the throne denotes a pure and solid but non-political institution.

The four living creatures in the midst of the throne, and round about the throne, typify the four great continents, and mean the world in general, to denote the catholicity of the Church. The six wings denote the rapid spread of the gospel, and also the full command of traveling facilities. The four living creatures were full of eyes or spiritual intelligences; "and they have no rest day and night, saying, Holy, holy, holy is the Lord God, the Almighty, who was, and who is, and who is to come;" meaning that the worship of God shall never be suspended. And the elders cast their crowns down before Him that sitteth upon the throne, to signify the subjection of the Church to the authority of Christ, saying, "Worthy art Thou our Lord and our God, to receive the glory, and the honor, and the power; for Thou didst create all things, and because of Thy will they were and are created." Here is the gospel platform, which ascribes to God, the Creator, the right of homage and authority. We now turn from the

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primitive ideal gospel institution to study the later eras of its development.

The first gospel institution of the Messianic era is the one of the sixth seal prophetically named Immanuel, God with us. The Immanuel institution is not strictly Messianic, but is universal, being closely related to Protestantism. It will embrace "a great multitude out of every nation, and of all tribes and peoples and tongues, standing before the throne of God and of the Lamb, arrayed in white robes [of righteousness], and palms [of victory] in their hands." They stand before the throne of God and the Lamb, to show their attitude toward heaven's authority and heaven's Redeemer. "And all the angels were standing round about the throne, and the elders, and the four living creatures; and they fell before the throne upon their faces and worshiped God." Angels and men worship God, and recognize the Lamb as the True Messiah.

The sevenfold benediction is suggestive of the Church universal, and is preceded by "Amen," which is defined in 3:14 as "faithful and true." It is the prophetic title of the faithful witness of the seventh trumpet, and also of that branch of Jews who shall establish the authority of Christ in the East at the close of the Millennial era. In all these instances it seems intended as a Messianic appellation, and shows what strong features fidelity and truth will be in the Messianic economy. The white robed company came out of "the great tribulation" of the sixth seal. The one who sitteth on the throne shall "spread His tabernacle over them." He will give them an institution and the privilege of worship; "and the Lamb that is in the midst of the throne shall wipe away every tear from their eyes." The sealed evangelists will lead the Church up to a high plane.

It is quite probable that during the wars and perse-



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cutions of the first trumpet the glorious gospel work begun in the sealing period will be suspended, and that the institution will be organized anew in the second trumpet. But it will still be the Immanuel institution, until the reconstruction of the fifth trumpet. There will then be a decided change; and the new construction will be a truly Messianic institution. We turn to the twelfth chapter of Revelation for John's prophetic description of that new institution.

The woman in travail represents the elect body of Christians who departed out of the corrupted Immanuel institution, and the man child is the institution they are laboring to produce. The woman is clothed with the sun, typifying a fully characterized gospel institution. The moon under her feet typifies the relation of the Messianic institution to the government; the Church superior to the State, and the State subject to the gospel. The crown of twelve stars symbolizes the authority of the twelve apostles. It will be a purely Christian institution. The woman was delivered of a man child, who is to rule the nations with a rod of iron. The necessity of the iron rule of a strong Messianic government will begin to appear in the fourth trumpet, and will give character to the Messianic institution. That institution will sustain the authority of Christ, and will labor to prepare the world for His Messianic government, that is to begin after the power of Anarchy shall finish its course. Isaiah's Messianic titles, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, represent the Messianic conceptions that shall characterize that institution.

Rev. 14:1-5 describes a Jewish Messianic institution that will be formed in the sixth trumpet. Mount Zion represents the Messianic center, and the Lamb on Mount Zion represents Christ as the Shepherd of His people. A

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hundred and forty and four thousand are with Him, having His name and the name of His Father written on their foreheads. It will be an evangelistic institution, resembling the one of the sealing period. A great voice from heaven was heard as the voice of a great thunder of harpers harping with their harps, and they sing a new song that no one else can learn. "And in their mouth was found no lie; they are without blemish." It is a victorious era of the Church, in its undefiled body of faithful followers of the Lamb purchased from among men, as the first fruits unto God and the Lamb. It will be the first bringing in of the Jews before the Millennial era, in a reformation that shall be accomplished among the Jews of the West.

Rev. 15:1-4 introduces another Jewish Messianic institution, in the era of the seven last plagues of the seventh trumpet. The glassy sea represents the idea of a solid, but non-political institution. The fire mingled with the glass symbolizes its reformatory character. They are a body of reformers who have "gotten the victory over the beast, and over his mark, and over the number of his name. . . . And they sing the song of Moses, the servant of God, and the song of the Lamb." They are a body of Christianized Jews, but retaining more of their Jewish characteristics than the other branch of Jews. "Who shall not fear, O Lord, and glorify Thy name? for Thou art holy; for all the nations shall come and worship before thee; for Thy righteous acts have been made manifest." That is their Messianic platform.

Rev. 19:1-10 describes a hallelujah convention. An opening and closing hallelujah is chorused by a great multitude, for the judgment that hath been visited upon the great harlot, in the overthrow of the power of Anarchy. This circumstance shows that the time of that convention will be subsequent to the hour that shall be visited upon the

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Beast. "And the four-and-twenty elders, and the four living creatures fell down and worshiped God that sitteth upon the throne, saying, Amen; Hallelujah." Both Jews and Christians of the four great continents, or world at large, will be represented in that hallelujah assembly. It will be an international convention of the three Messianic institutions. "And the voice of a great multitude as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord our God, the Almighty, reigneth." A few years before many voices in heaven proclaimed the beginning of the Messianic kingdom of God and of His Christ: now the divine administration has been honored by God's righteous judgments.

"Let us rejoice and be exceeding glad; for the marriage of the Lamb is come; and His wife hath made herself ready." The Messianic Christians, and one branch of Messianic Jews, are about to unite, and the hallelujah meeting is the prelude of that important occasion. "And it was given unto her [the Jewish branch] that she should array herself in fine linen, bright and pure, which is the righteous acts of the saints." This prophetic hint shows that the slanderous persecutions of the Jews by the Dragon Antichrists will have begun, and the union can not be effected until after the Jews' vindication.

Rev. 19:11-16 introduces the Church in its military character. The time is subsequent to the hallelujah convention. A Messianic personage appears who resembles the one who went forth conquering and to conquer, at the beginning of the first seal. He is called "Faithful and True:" He is the Amen. "His eyes are like a flame of fire, and upon His head are many diadems," as the Messianic Sovereign of many worlds; and He now comes to gain a victory that will crown Him as our world's Messiah.

"He hath a name written which no man knoweth but

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He Himself," to be interpreted in our lack of ability to apprehend His character. "And He is arrayed in a garment sprinkled with blood" from the winepress of war that He has been treading. "And His name is called the Word of God," the Word who was made flesh. "And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure," descriptive of their Christly character. "And out of His mouth proceedeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron." Here is the realization of the Messianic ideal of the fifth trumpet. This august personage "treadeth the winepress of the fierceness of the wrath of God, the Almighty;" and now comes to tread the great winepress of the seventh trumpet. "And He hath on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS." He is the True Messiah, to whom all other Messianic dignitaries are subject.

This ideal Church militant is also realistic; just in what way we can not tell: but when the Beast and kings of the earth gathered together in a second great Antichrist convention to make war against the True Messiah, the Beast and the false Prophet were taken and executed: "and the rest were killed with the sword of Him that sat upon the horse." After the execution of the two false Messiahs the thrones of Christ's Messianic dominion are then placed, and the regal dominion of Christ and the saints then begins.

After the final destruction of Antichrist at the close of the Millennial era there is a great white throne, and One upon it "from whose face the earth and the heaven fled away; and there was found no place for them." Here is a dominion of which our imperfect ideas conceive as the higher heaven, or heaven of heavens. The Millennial judg-

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ment will come before a heavenly tribunal; but the second judgment will come before a higher tribunal than either earth or heaven. It will be the restoration of the Theocracy, after schooling the race to prepare them for it thru three progressive dispensations.

The Bride, the wife of the Lamb of the new order, will be a second union, which will consist of the three Messianic branches. The Eastern Jews will then share in the honors of the Messianic kingdom in its new form. Christ will be the Shepherd of His people; but the kingdom He will deliver up to His Father. There will be "one fold and one Shepherd," when "Jehovah shall be King over all the earth: in that day shall Jehovah be one, and His name one." There will be but one name for the people of that union; and that will be the "new name, which the mouth of Jehovah shall name." The new institution will not be rent by factions, nor torn by schisms; and will continue under its new form and new name until the end of the age.

John describes the Theocracy under the figure of a city having a wall great and high, to typify strong protection. The portals are Jewish, being named after the twelve tribes of Israel. They were on all sides of the city, to show that it will be accessible to all; and were never shut, to denote that it is not an exclusive institution. Each portal was a pearl, to signify how precious is the privilege of becoming a member of the new institution. At the portals were twelve angels, to signify that admission into the new institution will be carefully guarded; "for there shall in no wise enter into it any thing unclean, or that maketh an abomination and a lie; but only they that have their names written in the Lamb's book of life."

The foundations of the city are Christian, being named after the twelve apostles of the Lamb, and represent the

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doctrines of the new institution. The city lieth four-square, to denote its universality. The length, breadth, and height thereof are equal, or well proportioned, to typify the perfection of its system. The rule of twelve, the number of the Jewish and Christian founders, enters into all the dimensions of the city, to signify that there will be no admixture of any other systems. The building of the wall was jasper, which was also the name of the first foundation. It would therefore appear that jasper stands for protection; and since it enters into the construction of both the foundation and the wall, it shows that the new institution will be protected both from innovations and from innovators. The foundations are adorned with all manner of precious stones, to denote how abundant will be the precious truths of the gospel.

The street was pure gold, as it were transparent glass, to symbolize a pure and solid institution of the highest perfection. The New Jerusalem will be wholly different from all other institutions, political or non-political. It will be incomparably superior to them all. The city paved with gold typifies an entirely new order of government. The Lord God the Almighty and the Lamb are the temple of the city; for it is a divine institution. "And the city hath no need of the sun, neither of the moon to shine upon it;" neither the ecclesiastical nor the legal dominion will enter into the new order, "for the glory of God did lighten it; and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof." It will be a gospel institution that will illuminate all the world. "And the kings of the earth do bring their honor into it" by making due returns for its beneficence.

The bright and crystal river of life proceeding out of the throne of God and of the Lamb typify the beneficent

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influences of the gospel; and the tree of life yielding fruit every month is to be interpreted in the uninterrupted prosperity of that gospel institution. The leaves of the tree for the healing of the nations is to be understood as the restoration of society from its social and moral corruptions, which lie at the root of disease and pestilence. "And there shall be no curse any more;" all organized forms of wickedness being abolished.

"And the throne of God and the Lamb shall be therein," typifying the divine administration of the Theocracy. "And His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." They shall be of the type that at first characterized the Immanuel institution. "And there shall be night no more:" the night of Antichrist and sin shall never again darken the nations. "And they need no light of lamp," no ecclesiastical institutions; "neither light of sun," no ecclesiastical dominion: "for the Lord God shall give them light." The divine presence will be among His servants in all places. "And they shall reign for ever and ever." The International Theocracy will be a permanent institution.

Taking the race as the fall left them at first, in a state of absolute anarchy, the Jewish institution gave to them a system of legal teaching. The Christian institution gave to them a system of gospel teaching. The gospel system will be made practical, and the added Messianic feature will also make the law practical. Christian laws vigorously enforced and Christian doctrines practically applied will characterize the Millennial administration. The Theocratic government will be a system of free government, under which men will be brought up to practical ideas of self-government, which is the form of government under which man was originally placed.

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### THE THREE MESSIANIC WEEKS, A. D. 3355-3369.

Week of the False Prophet.....	A. D. 3355-3362
Midst of the week.....	A. D. 3359
Week of the True Messiah.....	A. D. 3358-3366
Midst of the week.....	A. D. 3362
Week of the Rival Messiah.....	A. D. 3362-3369
Midst of the week.....	A. D. 3366

EXPLANATIONS. — The three Messianic Weeks (of years) occur within a limit of fourteen years. The Week of the True Messiah is the central week and occupies the second half of the first week and the first half of the second week; and two half years are to be taken into the account. The midst of the week is difficult to date with exactitude, as it may occur in the beginning, middle, or end of the Messianic year. An important epoch will occur in the midst of each week. The first massacre will occur in the midst of the week of the False Prophet; the True Messiah will be proclaimed in the midst of the week of the True Messiah, and the second massacre will occur in the midst of the week of the rival Messiahs.



## CHAPTER XVI

# The Personal Coming of Christ

THE Bible contains several predictions of Christ's future coming; but in order to understand the meaning of His return it is necessary to understand what is meant by His going away. He first descended to our low estate, and then ascended to His former glory, "far above all the heavens" (Eph. 4:10), far above our system of worlds; for all the upper worlds of our system are heaven to us. When the Son of man left our earth He passed thru millions and millions of miles of space, beyond the limits of the solar system, and then thru the immense space that separates our system of worlds from the one to which He went. Here we must pause; for we can follow Him no farther.

The most powerful optical instruments that have ever been invented reveal none of the worlds of the starry dome of the higher heavens: we can only see the suns that are the centers of the far-off systems that are scattered thru the immense fields of space. The planets that revolve around them are invisible to us. Large as our sun is, in comparison with the planets that revolve around it, other suns of the far-off systems are much larger, or we could not see them at all. The sun that sheds light upon our Lord's abode may be within the range of vision; but the wisest of astronomers would not attempt to locate the point of the higher heavens to which He ascended; for we

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can not even locate the home of Enoch and Elijah, who only went to a neighboring planet of our own system of worlds.

When Jesus was about to leave His disciples He said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." In Matthew 25:14 He likened His going away to a man going to a far country. It would be a long time before His return. In Luke 19:12 He compared His return to His own home to a nobleman going into a far country to receive for himself a kingdom, and to return. He will receive His kingdom, and return for His Messianic administration.

A careful study of the prophecies of Christ's coming reveals that there will be four epochs of His return. His first return will be to one of the upper worlds of our system; and His other three returns will be to our own world. John gives a prophetic hint of the three personal returns of the Lord Jesus to our earth in his Gospel, chapter 21:14, where he speaks of the three typical appearances of Jesus. He appeared several times to different persons and companies of His disciples; but His appearance to the ten, to the eleven, and to the seven were selected as types of three personal visits to His saints in the era of His Messianic kingdom. His appearance to the ten points to a time when a part of His people will not yet be fully prepared for His coming. His appearance to the eleven points to the era when all His people, the Jews, shall be fully prepared for their Lord. The seven to whom He appeared typify the Church in general, and points to the time when He shall finally gather together His elect.

The first epoch is revealed in Daniel 7:9-14. Compare with Matthew 24:29, 30; Mark 13:24-26; Luke 21:25-27. That epoch of His coming will occur in the era of the

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fourth false Messiah. The great tribulation of the sixth seal and the seventy weeks' Messianic era of the false Messiahs will have been fulfilled within a limit of time including over six and a half centuries. Four Antichrist Messiahs will have risen, the fourth just entering upon his office at the close of that seventy weeks' era. Some time within the era of his administration, when all the structures of society shall be shaken to their very foundation; and all organizations, whether civil or religious, political or non-political, shall be threatened with a general dissolution,—at such a time “shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.” The sign of His coming will be the cause of alarm; and the meaning of that sign is explained in the clause that follows:

“And they shall see the Son of man coming on the clouds of heaven with power and great glory.” Daniel locates the place of His return in the abode of the Ancient of days, not on our earth. He will come on the clouds of heaven, not the rain clouds of our earth; but celestial glories, to which the glories of the Mosaic shekinah would compare as a drop to the ocean. To the inhabitants of our earth it will appear as a “sign;” and that sign will be the visible appearance of the approaching glory. We know not how many worlds of celestial beings shall witness the arrival of our King coming in His glory; but His coming will be clearly witnessed by the world to which He shall descend, and probably by all the worlds of our system.

Daniel introduces the Ancient of days at the time when the thrones were cast down, or after the great social upheaval of the fourth trumpet. He describes him as being seated upon a throne of judgment. “Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the

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books were opened.” There will be a great convention of the court of heaven, over which the Ancient of days will preside; and the records will be opened for judgment work at the same time that the “Horn” shall be speaking great words, until he shall accomplish the destruction of the Iron Messiah.

“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before him. And there was given Him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.” Here is the first formal recognition of Jesus Christ as our world’s True Messiah, and that will be given at a heavenly tribunal, but one at which a representative of our own race shall preside. We now see the meaning of that convention; that its object will be to bestow upon our Lord Jesus Christ the Messianic authority of our world. That convention will certainly consist of the order of angels called sons of God, who figured so frequently in the early history of our race. They appear to have the oversight of our race, but can not take the dominion from man, nor appoint a sovereign over men, from beings of a different order. But Jesus Christ as the Son of man can receive the kingdom of our world from a heavenly tribunal over which a representative of our race presides.

At the request of Daniel a further insight was given concerning the truth of all this. The four Beasts are four kings, four typical Antichrist Messiahs; and the fourth is to be diverse from all others, “and shall devour the whole earth, and shall tread it down and break it in pieces” in a marvelously short time, his entire era lasting only forty

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years. He will be the fully-developed Antichrist Messiah. "And the ten horns out of this kingdom are ten kings that shall arise" and continue in that form to the end of the old Antichrist power. "And another shall rise after them. . . . And he shall speak great words against the Most High; and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time," or until the end of the 1,260-day cycle. "But the judgment shall sit; and they shall take away his dominion, to consume and to destroy it unto the end."

Daniel here refers to the judgment of the heavenly tribunal, which shall be final; but the Great Controversy of the fifth trumpet will also be an era of judgment work of the same character. After the Son of man shall come in His glory, "He shall send forth His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from one end of heaven to the other." Our Lord here speaks of the great universal convention in heaven which shall convene to sustain His authority; but He does not speak of that alone. A similar convention will also take place on our earth, at a time a little subsequent to the one above; and messengers will be sent over all the earth to gather together His elect from the four winds, from one end of the earth to the other, for the great international Controversy of the fifth trumpet. The authority of Christ will again be formally sustained, and the decision of the heavenly tribunal will be ratified on earth. Those two judicial decisions will give to the sustaining powers of both heaven and earth an aggressive attitude toward the powers of Antichrist, including the rising power of Anarchy, which will thereafter take the lead in opposing the authority of Christ. There will be a settled and determined opposition between the two powers of Christ and Antichrist.

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The powers of heaven will not make any direct interference until the end of the two woes of Anarchy; but the elect will be providentially preserved thru the crises of those perilous times. There will be an unceasing conflict between the two spiritual powers; but it will be a very unequal conflict, with the balance of power on the enemies' side; and the "Horn" will continue to wear out the saints of the Most High until "he shall have accomplished to scatter the power of the holy people," near the close of the sixth trumpet.

It will then be necessary for the Ancient of days, the Prophet Enoch, to come in person, along with the Prophet Elijah, and lead the saints on earth thru the most critical crisis of the age. Their return to our earth will take place about five centuries after the Lord's descent to the upper world. Elijah will have been in the home of his translation 4,260 years; and since he was an aged man when he left our earth, he will be about 4,360 years old at the time of his return. Enoch will have been in his celestial home 6,381 years, and adding the 365 years of his life on earth, he will be 6,746 years old at the time of his return. Both will be very ancient men; but Enoch, being only the seventh from Adam and the oldest living representative of our race, will be eminently entitled to be called "the Ancient of days." Those two venerable witnesses will come—Elijah to restore the law, and Enoch to restore the gospel—at the time when the holy people shall be scattered and their institutions broken up.

Up to that time Christ Himself will not have returned in person to our earth. But after the two witnesses shall have finished their testimony and returned to heaven, there will be a great international convention, and a Messianic Christian government will be formally organized. "And the seventh angel sounded; and there were great voices in

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heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." The institution of the Messianic kingdom will be an epoch which the powers of heaven will hail with delight. That will be the culmination of the Messianic seventy weeks' era of Daniel 9:24.

There are two prophetic hints of our Lord's return at that particular time. The first is, Revelation 3:11, in the words, "Behold, I come quickly," supplementary to the reference to the great temptation that shall come upon the world upon the eve of the seventh trumpet. The second is, Revelation 16:15, in the words, "Behold, I come as a thief," supplemented by the words, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame," referring to the sudden assault of the Antichrists upon the eve of the seventh bowl. The first hint points prospectively to His coming after the great massacre of the Church by Antichrist, and the second hint points prospectively to the massacre of the Antichrists after His coming. Those two events are only seven years apart, and midway between them is the odd year, which is the year of the Messianic annunciation of Christ. His return within that seven years' era is quite clearly pointed out, and the prophetic hints point to the odd year; so that the time of His first return to our earth is more definitely given than the time of His descent to the upper world.

The manner of His coming is described in Acts 1:9-11: "And when He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold, two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus who was received

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up from you into heaven, shall so come in like manner as ye beheld Him going into heaven."

He will come, not in the glory of His descent to the upper world, but in His humbler aspect as the Son of man. His coming will be witnessed by an open-air assembly, as when He left His disciples; and the cloud that received Him out of sight will be the first visible sign of His coming. He will come in person for His kingdom, and for reasons we may not be able to understand; for who but He will be able to institute His kingdom? He will also "tread the winepress of the fierceness and wrath of Almighty God," and may be here in person to lead His people on to victory over their foes and to give to His saints the possession of His kingdom.

We know not how long He will stay; but the duration of His return may be prefigured in His forty days' stay on earth after His resurrection, a day for a year. That would extend the time of His visit until the Jews shall be able to exonerate themselves from the calumnies of Antichrist and secure a title to the honors of the kingdom. The Lord will then return, not to the higher heavens where He now is, but to the upper worlds of our own system, there to remain until the end of the Millennial era.

There is only one clear prophecy of His second return to our earth, and that is contained in Zechariah 14:2-5: "For I will gather all nations against Jerusalem to battle; . . . and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall Jehovah go forth, and fight against those nations as when He fought in the day of battle [of Har-Magedon]. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west,



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and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of My mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: and Jehovah my God shall come, and all the holy ones with thee."

The plain statement of the foregoing clause, that Jehovah's feet shall stand in that day upon the Mount of Olives, makes it appear that He will come in person and be the direct agent in the cleaving of the mountain and in the overthrow of Antichrist's army; after which He will come to His fugitive body of holy ones, the escaped Jews.

The Lord will afterward gather His people together into one body (John 11:49-52); and when the united Millennial body of Jews and Christians shall consolidate with the Jews of the East, He will attend that union in person and bestow upon them their new name (Isa. 62:2). After introducing the new era He will depart as before, to the upper worlds of our system, there to remain until the end of the age.

There are two prophecies of the Lord's final coming, and one prophetic hint. The latter is in Revelation 22:20, "Yea: I come quickly." Those words are appended to the close of John's revelation of last things, and of the time when the new order of things will have been fully accomplished, which will not be until near the end of the age. The final return of the Lord Jesus will then be near at hand.

1 Cor. 15:51, 52. "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

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1 Thess. 4:15-17. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." When the Lord comes on His final return, He will not descend to the surface of our earth; but will call up the saints to meet Him in the higher regions of the air, "in the clouds." His return at that time will be very sudden.

1 Thess. 5:2, 3. "For yourselves know that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and travail as upon a woman with child; and they shall not escape." The class here referred to are such as shall be left on the earth when the saints shall depart with their Lord. They will include the mockers of 2 Peter 3:3.

The meaning of the destruction that shall be visited upon them is explained in 2 Peter 3:10, "But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be discovered" (by the flames). That will be the end of this human era; for every form of animated life will be destroyed in the great conflagration that shall dissolve all the worlds of our system, including our own world; for Jesus said, "Heaven and earth shall pass away."

The sudden and unexpected event of the Lord's final coming makes it appear that there will be no visible sign

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of His approach. There will be a sudden trumpet call, and the voice of the archangel calling the sleeping saints up out of Hades; and the living saints will be changed, and all will be caught up together to meet the Lord in the air. That resurrection transaction will occupy but a very short time. The living saints will be changed "in a moment, in the twinkling of an eye;" and it is quite probable that the dead will be raised instantly.

Their momentary removal will be but the beginning of a tremendous flight thru millions of miles of space, at a rate of speed of which we can have no conception; for the passage of spiritual beings thru space appears to be of lightning-like rapidity. The saints will be transported beyond our system of worlds, to the place prepared for them in the higher heavens; and the angels will likewise leave their abodes and go to other homes. Then our beautiful and orderly system of worlds will be broken up. Our beautiful creation came out of chaos; and to chaos it will return.

## CHAPTER XVII

### Jewry in Prophecy

IT is the purpose here to trace out the prophetic outline of the Jews as it is given in the Old Testament Scriptures. Only three times in John's book of Revelation does he distinctly refer to the Jews, and it could not be clearly shown that the Jews are there intended without the aid of Old Testament prophecy. Now, while it is true that God's elect Christian body of the future is prophetically regarded as the true Israel, and is figuratively compared to His chosen nation, it is also true that some prophecies refer distinctly to the Jews; and to these we shall chiefly confine ourselves in this article.

Isaiah introduces the Jews in chapter 2:5 to the end of the chapter. The prophetic viewpoint is the fifth seal near its close. The Jews are rebuked for being "soothsayers like the Philistines," or corrupted Protestantism. They also "strike hands with strangers," and do not maintain their proper rectitude as Jews, as Moses taught them when he commanded that they should be separate from all other nations. "Their land is full of silver and gold, neither is there any end to their treasures." They are very wealthy; but "they worship the works of their own hands" by their idolatrous love of wealth. But a change is coming in "a day of Jehovah of hosts," and that day is the sixth seal.

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The eleventh chapter of Ezekiel introduces the Jews in some national center of their own, previous to their return to their inheritance, and represents them as being dominated by mischievous men, who express a determination to remain where they are. They "fear the sword," probably because of some disturbances in the East; but "I will bring a sword upon you, saith the Lord God;" and it will be in the Antichrist wars of the sixth seal. "And I will deliver you into the hands of strangers, and will execute judgments among you. Ye shall fall by the sword: I will judge you in the border of Israel; and ye shall know that I am the Lord." The Jews will lose their independence, and will suffer so severely from the ravages of war that they will leave their settlement and go to the border of their ancient inheritance, where some of their people may then be already living.

But the inhabitants of Jerusalem will say, "Get you far from the Lord; unto us is this land given in possession." The earlier occupants will deny them the right to their inheritance. "Therefore, thus saith the Lord God, altho I have cast them far off among the heathen, and altho I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come." They shall be able to maintain the true worship of God in their scattered settlements. "Therefore say, Thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations from thence. . . . But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God."

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Joel 3:2 makes it appear that the Jews who shall occupy their land shall be scattered and their land partitioned. That will be the preparation for bringing in those who were denied their rights. But the Protestant people will conspire to bring them to America, probably for the purpose of building up the waste places that shall abound after the desolations of the sixth seal (Joel 3:4-6). To that period Jeremiah 2:2 apparently refers, speaking of the Church in general, but Israel in particular. "Go and cry in the ears of Jerusalem, saying, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown [the wastes described in Isa. 6:11, 12]. Israel was holiness unto the Lord: and the firstfruits of His increase." Israel will partake of the benefits of that era of evangelism in the latter part of the sixth seal; and they will probably remain in America until the wars of the first and second trumpets shall cause them to retire again to their ancient inheritance in the East.

That era of the Jews' recovery will begin near the time of the great apostasy of the third trumpet, which will probably originate in the East, but will become very strong in America, where the Antichrist stronghold will be at that time. Both Europe and America will be flooded with the new and rising form of Antichrist, while new forms of error shall multiply; and idolatry, wickedness, and immorality shall prevail. The Jews will begin to become corrupted thru their contact with the old form of Antichrist (Ezek. 20:6, 7); and it will be better for them to remove far away from the corrupting influence of the West. But they will at length come in contact with the later form of Antichrist in the East, and will be corrupted by them.

By comparing the second chapter of Jeremiah with the sixteenth and twentieth chapters of Ezekiel, a prophetic

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outline of the Jews' future circumstances and defections for about five hundred years from the first trumpet can be obtained. Jeremiah 2:6 describes the circumstances in America at the time of the Jews' departure. The country will be reduced to a wilderness thru the ravages of war until it shall become "a land of deserts and pits, a land of drought, and of the shadow of death, a land that no man passed thru, and where no man dwelt," because of the dangers to which they would be exposed.

Ezekiel 16:3-5 describes their forlorn condition at the time of their early settlement in their own dominions: "Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite," so said because of their coming out of the bosom of the corrupted Protestant dominions, whose type is ancient Canaan. "None eye pitied thee to have compassion upon thee, but thou wast cast out in the open field, . . . in the day that thou wast born." They will be left in a desolate and unprotected state in the infancy of their future nativity. "And when I passed by thee, . . . I said unto thee, Live. . . . I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments." The figurative description of the Jewish nation as it is given by Ezekiel at length, shows that they will prosper and be a model nation. "Thou wast exceeding beautiful, and didst prosper into a kingdom; and thy renown went forth among the heathen for thy beauty: for it was perfect thru My comeliness, which I had put upon thee, saith the Lord God." The signal favor of Jehovah resting upon the Jewish nation will accomplish great things for them.

"But thou didst trust in thine own beauty and playedst the harlot because of thy renown." The desire for popularity among others will cause them to depart from their

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integrity. The defections of the Jews as they are described at length in Ezekiel 16:15-34 is an outline of their abominations in the days of their future national prosperity. "And it came to pass after all thy wickedness [woe, woe unto thee! saith the Lord God] that thou hast built unto thee an eminent place, and hast made thee an high place in every street." The ancient high places of Israel will have their antitype in some idolatrous innovation, to which the Jews will cling with the same tenacity as did their ancestors to their high places of old.

"Thou hast also committed fornication with thy neighbors the Egyptians." They will go to the corruptions of the old Antichrists in the East. "Behold, therefore, I have stretched out My hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines who are ashamed of thy lewd ways." The Protestant people will abhor the Jews because of their Antichrist corruptions. "Thou hast played the harlot also with the Assyrians," the second form of Antichrist, after they shall spread over into the East. "Thou hast moreover multiplied thy fornications in the land of Canaan unto Chaldea." They will continue to grow more and more corrupt, even under Protestant dominion, until the rise of the third form of Antichrist.

The Jewish people will at length be visited with severe judgments, and their land will be overrun with the ravages of war. Amos says: "An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled. . . . Come to Bethel and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes every three years: and offer a sacrifice of thanksgiving with leaven, and proclaim and publish thy free offerings; for



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this liketh you, O ye children of Israel." The Jews with all their corruptions will continue to keep up their appearance of devotion as of old, until their former chastisements will have to be repeated. "And I also have given you cleanness of teeth in all your cities, and want of bread in all your palaces . . . withholden the rain while there was yet three months to the harvest . . . smitten you with blasting and mildew . . . sent among you the pestilence after the manner of Egypt . . . overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto Me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. . . . For thus saith the Lord God, The city that went out by a thousand shall leave a hundred, and that which went forth by an hundred shall leave ten to the house of Israel."

The sixth chapter of Amos shows that after their many chastisements, such as have any show of prosperity (both Jews and Christians) will be very voluptuous and will not sympathize with "the afflictions of Joseph," the better class who are grieved by them. This obduracy will be visited upon them by the sending of a nation against them, who will greatly afflict them. The twenty-third chapter of Jeremiah evidently refers to the same time, and testifies against the corruption of the Jewish pastors.

We return to Ezekiel: "Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee. . . . And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take away thy fair jewels, and leave thee

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naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee thru with their swords, and they shall burn thine houses with fire, and execute judgment upon thee in the sight of many women: and I will cause thee to cease from playing the harlot." The corrupted Jewish nation will be very severely dealt with.

"Thine elder sister is Samaria, and thy younger sister is Sodom. . . . When I shall bring again their captivity . . . then will I bring again the captivity of thy captives in the midst of them. . . . And I will give them unto thee for daughters, but not by thy covenant." The foregoing clause appears to refer to the time of the reformation which shall begin in the fourth trumpet, and is to be identified with the circumstance mentioned in Isaiah 19:24, 25. Sodom and Samaria appear to stand for the two prevailing forms of Antichrist of the third trumpet, both of which will owe their origin to corrupted Christianity. After a general reformation shall be undertaken in the early part of the fourth trumpet, those two Antichrist powers will not only recognize each other, but will also extend their fraternal recognition to the Jews. That covenant, therefore, will not be of the Jews.

The ninth and tenth chapters of Isaiah describe the Jews' incorrigible disposition, and also the final affliction that shall bring about their reformation at the time above mentioned. At that time "the Lord will cut off from Israel head and tail, rush and branch in one day;" and the agent he shall employ will be the second power of Antichrist. They will become very oppressive toward the Jews in the latter part of the third trumpet, and will "tread them down like the mire of the street." At length they will move on to the Jewish nation, and will make such a riddance of them as to "consume his thorns and his briers

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in one day" (one prophetic year). The corrupters among the Jews will fall in the war, while the remnant shall be providentially preserved; and they will "stay upon the Holy One of Israel in truth. . . . And the Lord of hosts shall stir up a scourge [for the Antichrists] according to the slaughter of Midian at the rock Oreb." Isaiah 10:28-34 describes the preparation for a final assault in which Antichrist is represented as moving on toward the city of Jerusalem. He proceeds as far as Nob, but does not get any farther "until Jehovah of hosts shall lop the bough with terror; and the high ones of stature shall be brought down, and the haughty shall be humbled" in the scourge that shall fall upon them.

That scourge will save the Jews; and their own chastisements will accomplish their correction and prepare the way for a reformation. Two reformed branches will come out of that reformation, one "a root out of the stem of Jesse," and the other "a branch out of his roots," the latter being the more radical branch (Isa. 11:1).

The sixth chapter of Micah shows that the Jews will have a place in the great Controversy, and also outlines the character of the reformation. There will then be a second recovery of the Jews, the radicals taking the lead in gathering their dispersed people from the four corners of the earth" (Isa. 11:12). They will also "fly upon the shoulder of the Philistines toward the West," in the northern part of South America.

That movement is explained in the seventeenth chapter of Ezekiel. The Anarchists will make a treaty with the Jews about the beginning of the fifth trumpet, and the Jews will become subject allies of the Anarchists. The latter will then deport a large colony of Jews, along with their men of might, to South America. That will be a stroke of policy on the part of the Anarchists, to keep the Jews from

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becoming too important, by dividing their nation, that they may be able to keep them under their power. Their leading motive will probably be to prevent the Jews from giving the old Antichrists their support when they shall attempt to set up another Messiah. Their plan will succeed, and there will be no more Antichrist Messiahs as long as the Jews shall keep their treaty with the Anarchists.

The fruitful field and great waters that Ezekiel describes of the Jewish settlement answers to the fertile valley of the Amazon with its mighty tributaries, a river that contains a greater volume of water than any other river in the world. Under the favor of the Anarchists the Jews will become "a spreading vine of low stature," the "base kingdom" the Anarchists designed them to be, "sending forth branches, and shooting forth sprigs," or building new communities.

But their contact with the western Antichrists will have a corrupting tendency. Hosea says of that time, "There is no truth, nor kindness, nor knowledge of God in the land. There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery. They break out, and blood toucheth blood. . . . My people are destroyed for lack of knowledge. . . . Whoredom and wine and new wine take away the understanding. My people ask counsel at their stock, and their staff declareth unto them: for the spirit of whoredom hath caused them to err, and they have played the harlot from under their God. . . . They have dealt treacherously against the Lord; for they have begotten strange children."

Ezekiel's parable of the vine and the two eagles shows that the Jews will incline to friendly relations with the old Antichrists, and that it will cause their treaty with the Anarchists to come to an unhappy end; and his parable of the two lion whelps shows that the second era of the

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Jewish nation will be as unfortunate as the first. Isaiah 14: 3, 4 makes it appear that the Anarchists will be very oppressive toward the Jews. This also appears from Amos 7: 1-3, in which he describes their oppressions under the figure of a locust scourge devouring the aftermath after the king's mowings. The Jews will be shorn by taxation, and their substance afterward devoured by their anarchistic neighbors. They will be bitter over their misfortunes (Ezek. 18), and will attribute them to the earlier defections of their ancestors, using the unjust parable, "The fathers have eaten sour grapes, and set the children's teeth on edge," and complaining that "the way of the Lord is not equal" (equitable).

The twentieth chapter of Ezekiel is a rehearsal of the Jews' defections from the time of their future nativity until their final reformation. The clause of verses 30-32 shows that they will return to their former corruptions and will purpose to be like the nations around them. This God forbids, and says: "With a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered. . . . And I will bring you into the wilderness of the peoples, and there will I plead with you face to face like as I pleaded with your fathers in the wilderness of the land of Egypt." It appears that the Jews will not keep within their own confines, which will probably account for their inclining to be as the nations around them; and they will be gathered, or rather driven back to their settlement. The "wilderness of the peoples" to which they shall be gathered appears to mean their settlement proper in South America, since the context clearly shows that they will not again be permitted to return to their home in the East until after their reformation. (See verses 38-44.)

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Jeremiah 2:9 says, "Wherefore I will yet plead with you, and with your children's children will I plead." That era of three generations will be fulfilled in the first one hundred and twenty years of the fifth trumpet. It is also the era of Babylon mentioned in Jeremiah 27:7. Hosea 5:7 says, "Now shall a month devour them with their portions;" and that month will be fulfilled in the last thirty years of the fifth trumpet, which will be the era of the wars of the South. Ezekiel 20:45-48 is an epitome of the extent and ravages of those wars: "The flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein."

Amos 7:4-6 writes: "Thus the Lord Jehovah showed me; and, behold, the Lord Jehovah called to contend by fire; and it devoured the great deep [the anarchistic settlement], and would have eaten up the part [or portion of the Jews]. Then said I, O Lord Jehovah, cease, I beseech Thee: how shall Jacob stand? for he is small. Jehovah repented also concerning this: This also shall not be, saith the Lord Jehovah." The wars of the South will check the Anarchists' ravages among the Jews; but when the Anarchists shall themselves be devoured of their substance in the first stage of the war (Dan. 11:28), the Jews' settlement will be threatened; but the danger will be averted.

After the return of the expedition mentioned by Daniel 11:30, the Jews, who will probably be influenced by their earlier friendly relations with the old Antichrists, will throw off their allegiance to the Anarchists and enter into a treaty with the former, in order to save themselves from the overflowing scourge of war, which might overtake them (Isa. 28:15). They will recognize the Antichrist candidate for the Messianic throne, and the Jewish sanctuaries will be profaned, and the abomination of desolation set up (Dan. 11:30, 31). "They that understand among the

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people," both Jews and Christians who shall adhere to their faith, will be greatly persecuted. The old Antichrists will then become very arrogant, their Messiah exalting his Messianic claims "above every god, and speaking marvelous things against the God of gods, and shall prosper till the indignation be accomplished," in the overthrow of Anarchy.

The land of Israel referred to in Ezekiel 21:2 is the home of the Jews in South America. The chapter referred to makes it appear that the Jews will suffer severely in all those wars of the South, when the sword shall be doubled the third time in the three expeditions against the South. Isaiah 21:1-10 describes the suspense of the Jews during the final and decisive engagement between the old Antichrists and the Anarchists. The Jews will be interested in the defeat of the Anarchists, and watchmen will "stand continually upon the watch tower in the day time, and . . . in ward whole nights," waiting for intelligence concerning the issue of the conflict. The suspense will at last be ended by the glad news of the fall of Babylon, the anarchistic stronghold. The concluding clause, "O my threshing, and the son of my floor: that which I have heard from Jehovah of hosts, the God of Israel, have I declared unto you," implies that the Jews will recognize the hand of God in the overthrow of Anarchy.

The twenty-second chapter of Ezekiel describes the wickedness and immorality of the Jews in the era of their Antichrist league. The twenty-third chapter of Ezekiel also describes their corruptions, under the figure of two lewd women called Aholah and Aholibah, of whom the elder branch called Jerusalem is Aholah, and the younger branch called Samaria is Aholibah. The parable represents them as going on from bad to worse. The visitations there described in a general way include the tribulations

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of the fifth trumpet and the later tribulations of the early part of the sixth trumpet.

The twenty-second chapter of Isaiah describes the deportment of the Jews during their perils. They will "break down the city to fortify the walls," or defraud their people to provide means of defense. They will endeavor to make themselves safe without looking to God; and in the day when He shall "call to weeping, and to mourning, and to baldness, and to girding with sackcloth," they will give themselves to feasting while they can have a good time. "Let us eat and drink; for to-morrow we die. . . . Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts." The incorrigible pleasure-seekers will fall in those wars.

The twenty-eighth chapter of Isaiah describes the Antichrist Jews of the West and foretells the drunkenness that shall exist among them in the era of their league with the Antichrists. Their teachers are but babes in understanding, to whom the word of the Lord is understood by lines and precepts only, "here a little, and there a little." The Jewish institution is as a bed that is too narrow and too short for a man; it is behind the age. Their Antichrist treaty is also "a covenant with death, and an agreement with sheol;" and the overflowing scourge that they sought to escape shall overtake them.

The twenty-ninth chapter of Isaiah describes the Jews of the East. They bear a strong resemblance to their brethren of the West, only "they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath He covered." To them the vision is as a sealed book to the learned, and can not be read understandingly by the unlearned. But a marvelous change will



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take place, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." They will throw aside their rabbinical authorities; and that will prepare them for a still greater change, when "the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

The part the Jews shall take in aiding the old Antichrists to set up a Messiah against the opposition of the Anarchists will bring the latter against their settlement. In the ninth year of the false Messiah's reign the Anarchists will take up arms against the Jews (Ezek. 24:1). The old Antichrists, after crowning their Messiah, will regard the Jews as a people that "could not profit them, nor be a help nor profit, but a shame, and also a reproach." They will first go to the Jews' settlement in South America, "whence came the lion and the lioness (the Jews), the viper and the fiery flying serpent" (the two later forms of Antichrist), and will collect a heavy tribute from the Jews; after which they will break their treaty with them, in order to save themselves from again going to war with the Anarchists. (See Isa. 30:1-7; Ezek. 29:7.) The Jews, stripped, and then deserted by their Antichrist allies, and left singlehanded to fight against the powerful and warlike Anarchists, will see a terrible destruction coming upon themselves. Their calamity is illustrated by Ezekiel's parable of the boiling caldron, and their great distress by the sign of the prophet's dumb grief. There will be a dreadful war upon the Jews, and, like a potter's vessel, the Jewish settlement will be broken up (Isa. 30:14).

Prophetically viewed, that great dilemma of the Jews should be the occasion of their return to God; and then, by remaining quiet and confident they would be safe from their anarchistic foes; but they will attempt to retreat, and will be swiftly pursued (Isa. 30:15, 16). After those

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calamities they will be so bitter and despondent over their misfortunes as to complain, like their ancestors before them, that "the way of the Lord is not equitable" (Ezek. 33: 17-20).

Three years after the Anarchists shall open war against the Jews of the West, the Jews of the East will be attacked. That will be in the twelfth year of the Jews' future four hundred years' captivity, dating from the beginning of the sixth trumpet (Ezek. 33: 21). "They that inhabit those waste places of the land of Israel speak, saying, Abraham was one, and he inhabited the land; but we are many: the land is given us for inheritance" (verse 24). At that time their ancient inheritance will have been occupied by many of the Jews for many centuries. They will therefore consider themselves secure, believing that God has given them the permanent restoration of their land. The context shows that they will be very wicked and immoral, while professedly religious; and they are therefore denounced to be destroyed by the sword, by beasts, and by pestilence; and all the Jews will be scattered "upon all the face of the earth" (Ezek. 34: 6), within the era of the international wars and desolations of the sixth trumpet.

Ezek. 29: 21; 34: 1-11; Zech. 11. In the era of the Jews' Antichrist league they will be a "flock of slaughter," trodden down and oppressed by the Antichrists; and "the most miserable of sheep," because "their own shepherds pity them not." "Thus saith the Lord Jehovah, Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them. For thus saith the Lord God, Behold, I, even I, will both search My sheep and seek them out." The furious assaults of the Anarchists and the

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perfidy of the old Antichrists will alienate the minds of the Jews from their Antichrist allies and open the way for a reformation that will be carried on by the Christian reformers. The schism of Zechariah 11:14 will be one of the effects of the reformation, the Eastern and Western Jews becoming separate nations.

"In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord." The horn of the house of Israel is to be identified with the branch of Isaiah 11:1. Isaiah 11:10 is written, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek." That prophecy will begin to be fulfilled in the later reformation, which shall be accomplished by Christian reformers, and the Branch of Jeremiah 23:5 and 33:15 will be a revival of that earlier reformation. Its prophetic description in Revelation 14:1-5 makes it appear that it will be similar to the Immanuel institution. It will be a great step in the right direction, but they will be several centuries behind the age of Messianic reformation. At that time the reformed Jews will recognize the Christ as their Shepherd and Savior, but will have no Messianic conceptions of Him.

The hostilities and persecutions of enemies will check the reformation for a while; and fourteen years later both the Jews and reformers will be scattered by their persecutors. The reformers will evade their enemies (Zeph. 2:3), but the Jews will be exposed to a great peril. That circumstance is mentioned in Ezekiel 35:1-15; 36:2-5; Obadiah 11. They will be deprived of both their homes, as it appears from Ezekiel 35:10. Their possessions will be confiscated, their dominions partitioned and sold by lot to other nations, and their substance carried away by

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strangers; and they will be without a home and without protection, and will be in danger of having their national existence obliterated. Their anguish on that occasion is described by Jeremiah 30: 5-7. That clause is a prophetic hint of the distressing calamity that Ezekiel and Obadiah describe; and Jeremiah places it at the time of the reformation, upon which the promise of the Jews' future restoration is based, and upon the eve of the "continuing whirlwind" of international war mentioned in verse 23. Just when the Jews shall be threatened with imminent destruction there will be a great cloudburst of war, and their persecutors will find enough to do to take care of themselves.

Daniel 12:1 is a prophetic hint of the Jews' part in the great international tribulations above mentioned, but out of which their elect shall every one be delivered. Amos 9: 9, 10 is written, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." The corrupters of the Jews will fall in the international wars of the era of their dispersion.

The era of those great tribulations that shall occur between the 125th and 195th years of the sixth trumpet will also be an era of reconstruction for the reformed Jews. Zechariah's vision of the company among the myrtle trees represents the reformers as an independent body at the close of that era. The many-colored horses typify a great diversity of sentiment, and that probably accounts for the slow growth of the reformation there described. The reformed Jews will be a great reinforcement to the Church at a time when they shall be greatly needed; for Protestantism will then be in its wane. The Jews at that time will

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be scattered among "every nation and kindred and tongue and people," and will take the reformation with them; while the Messianic Christians shall be evangelizing the world.

After the international wars shall end, the Jews will rapidly increase in numbers and importance. "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord" (Jer. 31:27, 28). "And I will multiply upon you man and beast; and they shall increase and bring fruit" (Ezek. 36:11).

The possibilities of the reformation are set forth in a general way in Ezekiel 34:23-31. The Jews will be united under one Shepherd, and their peace will be assured. The vision of dry bones, and the parable of the two sticks in chapter 37, have the same import. The prospect in those prophecies is far-reaching, extending even to the era of a perfect restoration. All the Millennial and latter-day prospects are based upon the reformation.

After the breaking up of the governments a general reconstruction will be necessary, and the question of an international world system will be settled between the politicians and the Anarchists; but the reformers will have no voice in the matter. They will not be represented and will have no authority in the government. The license of anarchy will be the world's substitute for liberty, and probably no restraint will be put upon freedom of speech. The reformers will therefore have liberty, but not protection. Their peculiar tenets will probably attract little attention until their growing importance shall begin to be realized.

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The Jews will be very aggressive, "like an hearth of fire among the wood, and like a torch of fire in a sheaf;" and the Christian reformers will be equally aggressive. It will become apparent that they will at length succeed in setting up a rival international government, and that it will mean their enemies' overthrow.

In all the persecutions that shall be waged against the reformation in that era of conflict the Jews will suffer in common with the Christians. There will therefore be a unity of spirit promoted by the fellowship of suffering between those two witnessing institutions. Together will they fall in the great massacre at the hands of the Anarchists, and their fraternal fellowship will be greatly strengthened after their two champion witnesses shall labor and die together, and together ascend up to heaven; and there will be a simultaneous revival of the Christian and Jewish reformers after that era of persecution shall end. The other branch of Jews will then become Christianized, but will retain more of their Jewish characteristics than their brethren of the reformation (Rev. 15:1-4).

In the international convention that the reformers shall hold after the revival of the Church, both Jews and Christians will formally sustain the authority of Christ, and it is quite probable that the union of the Jewish Branch and Christian reformers will begin to be anticipated about that time. In the later Messianic convention that shall be held after the great Antichrist convention steps will be taken for such a union; but it will be found necessary to clear away all calumnies attaching to the Jews, probably by reason of their earlier defections, before such a union can take place. Note the passage contained in Revelation 19:8: "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints."

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The third chapter of Zechariah introduces the Jewish BRANCH at the beginning of the Millennial era. The combined powers of Anarchy will have been defeated, but the reformed Jews will have another conflict before them. The Satanic adversary who stands at the high priest's right hand in Zechariah's vision, is the representative head of the Dragon Antichrists, who will remain neutral in the Messianic conflict of the seventh trumpet, but will afterward oppose the Jews in a nine years' slander suit in the beginning of the Millennial era. The "days beyond a year" mentioned by Isaiah 32:9-15, refer to that time prospectively from the beginning of the sixth trumpet; and the words, "ye careless women," appear to hint at the Jews' effeminacy in yielding to recognize the claims of an Antichrist Messiah. That act of the Jews will probably be the ground of the slanderous accusations that they will afterward have to face.

The Dragon will have a reason of his own for desiring to defeat the Jews; for should he be able to sustain his calumnious accusations, and the Jews then be admitted into the Millennial administration, he would demand the same right for his own institution. He would then bring in the other two members of the devil's trinity, and Satan would take the world again. That is the peril the Church will have to face at the beginning of the Millennial era. It will be the most important slander suit the world shall ever see, and will be tried before the highest tribunal on earth. It will be a crisis equal in importance to the era of the Great Controversy, and will be a second fight with the Dragon. The taking away of the high priest's filthy garments and the change of raiment in Zechariah's vision prefigures the successful vindication of the BRANCH.

It seems apparent that the branch of reformed Jews called the Branch in the early eras of the reformation, and

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the BRANCH in the Millennial era will be a nearer approach to the reformed Christians than the other branch of the Jewish reformation, and will be the first to recognize the Messianic character of Christ; and after their vindication the intended union will take place. Zechariah's vision of the two olive trees and the bowl illustrates the form of the union and shows that it will not be a consolidation of the two branches, since each retains its individuality. The Messianic kingdom will be vested in the united institution, and we learn from Zechariah that the Jewish BRANCH will have a king and four subject princes. We see in them the five wise virgins of the Lord's parable; while the five foolish virgins represent the other branch of Jewish reformers, who will be rejected probably on account of their attachment to the Mosaic economy.

Ten years after the union will be the Pentecostal year (Isa. 32:15), which will occur fifty years after the year of Christ's Messianic proclamation. It will be the beginning of an era of prosperity, when both Jews and Christians hitherto persecuted and oppressed "shall dwell in peaceable habitations and in sure dwellings, and in quiet resting places," under the Millennial administration.

The Millennial center will be selected somewhere on the battleground of the Messianic victories for Christ. The Antichrist Jews will have disappeared along with the Protestants near the close of the sixth trumpet, and the Mosaic branch of the reformed Jews will emigrate to the far East and settle in and around Palestine. Their flourishing condition is described in the fifty-fourth chapter of Isaiah. The fifty-seventh and fifty-eighth chapters of Isaiah describe the corruptions that shall exist among the Jews of the East at a later time. The need of a reformation will then be realized, and in the 671st year of the Millennial era a movement will be started for a reformation and for



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the rebuilding of the Jewish temple. (See Haggai 1.) The objection that the time has not yet come for such an undertaking will be met and overcome.

Twenty-three years of reformation will complete a seventy years' period of reconstruction, ending in the 694th year of the Millennial era. That Millennial reformation will probably represent Messianic ideas, and it is quite probable that the Dragon Antichrists will begin to deceive the nations about that time, since it introduces the last era of the false Messiah. Twenty-seven years later the "desire of all nations" for a change of government will begin to agitate the nations of the world (Hag. 2:1-7). Sixty-three years later, which will be the 784th year of the Millennial era, the foundation of the temple will be laid, and the agitations will increase, with the prospect of an international war (Hag. 2:10-22). At that time there will be three parties, each desiring a different form of government: the Antichrists laboring for a false Messiah; a party of Jews favoring the True Messiah, and a party composed of Jews and Christians advocating a theocracy.

A second Millennial reformation, which will take place one hundred years later than the first (724-794 Millennial era), will probably represent theocratic ideas. Seasons of fasting will be observed by them during those seventy years, but will then be discontinued, and the execution of true judgment and compassion will be insisted upon. That will be the beginning of a prosperous era for the reformers, who will then have 236 years of the Millennial era yet remaining to school the nations up to theocratic ideas. There will then be two branches of reformers, that will bear the same relation to each other as did the two reformed Jewish branches of the West, one branch adhering to the Mosaic institutions, while the others will not; and the Mosaic Jews will refuse to recognize their brethren of the reformation.

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The great Antichrist uprising that shall take place in the East at the close of the Millennial era will expose the Jews to a great peril. When the Dragon shall invade Palestine, and shall set up his abomination over a holy place, according to the custom of all Antichrist Messiahs, the Jews will find it necessary to make a precipitate flight. All who shall leave promptly will succeed in making their escape; but such as shall tarry will probably find their retreat cut off by the Mohammedans. The Dragon will march on to Jerusalem, for the purpose of capturing the city and making it his capital; and Zechariah's statement that half of the city shall go forth into captivity, while the residue of the people shall not be cut off from the city, makes it appear that part of the city will yet remain able to hold out against the enemy when the earthquake shall take place. The cleaving of the ridge east of Jerusalem, known as the Mount of Olives, will divide Antichrist's army at that point, and at the same time make a highway for the people to escape. By acting promptly they will get out of the reach of danger before a second convulsion shall take place and send a fiery shower upon the city. Those two prophetic signals for flight, the one at the beginning of the invasion of Palestine, when Antichrist shall set up his sign, and the other at its close, when the Mount of Olives shall be cleft, will undoubtedly be the means of saving many of the Jews; but the loss of their city and temple by the volcanic fires will be greatly lamented by them (Isa. 64: 10, 11).

The destruction of Antichrist's army will give the Jews a chance to rally; and before another army can be raised by them, they will be prepared to make successful resistance. They will recover their country, and then push their victories farther on. A war of extermination will be waged against the Dragon, and those late Anarchists will be driven

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to their strongholds. Unaided by the nations, yet perseveringly pushing their victories, the Jews will take their enemies' last defense; and their victory over Antichrist will be complete. (See Nahum 3:12-18.) Isaiah 63:1 is a prophetic hint that the Mohammedan power will be severely dealt with; and it is to be accounted for in the part the Mohammedans shall take against the Jews, at the time of Antichrist's invasion of their country. The one who comes with "dyed garments from Bozrah," comes as a victor; and it will be the closing feature of the world's last war.

The efforts of the Dragon to set up an international system of government, and the bloody wars he shall bring on in the East, will lead the nations of the world to realize the need of a reformation along governmental lines; and the reformed Jews of the East will be an important factor in that reformation. The world's best statesmen will have been schooling the nations up to theocratic ideas; and the time will be ripe for the ushering in of the new dispensation.

In the international reconstruction of that era, the newly reformed Jews will meet with the same difficulties from the opposition of the Mosaic Jews that the early reformers had to contend with. The Mosaic Jews are the class so severely denounced in the sixty-fifth chapter of Isaiah. Isaiah 65:11 makes it appear that they will leave Jerusalem and choose a center of worship for themselves, for the purpose of carrying out their ideas. The sentence of the orthodox Jews, the reformers, is given in Isaiah 66:1-13.

Only one Jewish custom will be carried over from the ancient Mosaic system, and that is the feast of tabernacles, which will be of the nature of an international yearly convention (Zech. 14:16). All nations will be re-

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quired to send representatives to that convention; and the "families of Egypt," (or nominal Antichrists,) or any others, who shall fail to be there represented, will be visited upon with severe judgments. The great tumult of Zechariah 14:13 is mentioned in connection with the institution of that feast; which makes it appear that the people will be divided about the matter, and that the measure will be strongly opposed; but it will be carried, and will be one of the features of the new institution.

The new construction will be a consolidation of the newly reformed Jews of the East with the united Christian and Jewish institution of the West; the two institutions being incorporated into one body. There will thereafter be no distinction between Jews and Christians; and the new organization will take a new name (Isa. 65:15). The bringing in of the new institution will be attended with a great deal of commotion, but will be successfully accomplished (Isa. 66:6-9). All the world will come under the dominion of the Theocratic administration; for "Jehovah shall be King over all the earth: in that day shall Jehovah be one and His name one" (Zech. 14:9). There will be no schisms.

The measures that shall be providentially employed to keep the Satanic powers from rising again in that era when the nations shall "not learn war any more," are explained by the prophets Isaiah and Zechariah. "By fire will Jehovah execute judgment, and by His sword upon all flesh: and the slain of Jehovah shall be many" (Isa. 66:16). A fiery pestilence that shall be sent among the wicked is described in Zechariah 14:12. Corrupt organizations are forbidden, and will be destroyed (Isa. 66:17; Matt. 15:13). In that day there will be no recognized holy place; but the entire Theocracy shall be holy, and no priestly distinction will exist. "Yea, every pot in Judah

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and Jerusalem shall be holy unto Jehovah of hosts." Ideas of holiness, such as were formerly attached to the temple and its belongings, will be done away with; and all God's vessels of humanity consecrated to Him will be holy. (See Zech. 14: 20, 21.)

The final seventy-weeks' era will end two hundred and fourteen years after the Millennial era. That will probably be the limit of time required for the full establishment of the new order of things. Five hundred and fifty years will then remain to the end of the age for the full restoration of the race under the world's International Theocracy. That is the era that has been held in view from the days of the Old Testament prophets. Then, and not till then, "shall the mountain of the Lord's house be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 2-4; Micah 4: 1-3).

The above clauses could apply to no time earlier than the Sabbatic era; for Jerusalem will not be the Millennial center; and the Millennial administration will not extend over all the earth; and not until after the final abolishment of Antichrist will there be an end of all war. After the final bringing in of the Jews, and the union of all the Church, Jerusalem will be the world's center to the end of the age; and the international government will be uni-

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versal. That desirable consummation is the very heart of prophecy, so far as it relates to the national affairs of this age; for it means a perfect government, and the social regeneration of the race.

We have seen that the bringing in of the Jews is to be an important factor in the establishment of the Millennial Kingdom, which is the desire of all Christians; and will also be an important factor in the establishment of the Universal Theocracy, which will be the desire of all nations. Their bringing in will be accomplished according to the purposes of God, and thru His righteous and providential measures. Their national preservation was necessary, in order to preserve the orthodox Mosaic teachings, and the Biblical records and oracles that were committed to them; and their preservation is still necessary, in order to fulfill the purpose of God in having them represented in His terrestrial kingdom. Their early providential corrections had the effect to produce in them a permanent religious character; and the Jews are conservative, because God has made them so. Their conservatism may degenerate into bigotry; but it is the only thing that can preserve them as a people in their dispersion. As soon as their dispersion shall have the effect to cause their conservatism to yield, they will be sent back to their old home again; and again they will be scattered, to teach them that they must not grow corrupt in a land that God has given them as a covenant possession.

The Jews must be Christianized before there can be one fold and one Shepherd; but the Christianizing of the Jews, so far as the essentials of religion are concerned, means nothing more than their recognizing Christ, and laying aside the Mosaic economy. Some of the Jews have been Christianized already; but when they come to act in a national capacity, it must be thru the majority; and there

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never will be a Christian majority among the Jews, until the class who are too conservative (or bigoted) to yield obedience to God shall be eliminated.

The Jews will be divided into two independent families; and the Western family will be divided into two branches; and one of those two branches will be admitted into the Millennial Kingdom. The same procedure will be repeated in the bringing in of the Jews of the East. The Eastern family of Jews will be divided into two branches; and one of those two branches will be admitted into the International Theocracy. The other branch will then be scattered; because the mission of the Jewish nation will have been accomplished. The conservatism, for which the Jews have always been distinguished, will thereafter characterize the Jewish-Christian institution; and the Christians' Christ will be the Jews' Christ and the Shepherd of His people under their new name; "and Jehovah shall be King over all the earth."

## CHAPTER XVIII

# Protestantism in Prophecy

IN its limited sense, Protestantism is the outcome of the Reformation from the corruption of the Papacy. But it is the only general term which embraces all the pure forms of Christianity in both hemispheres; and in that wider sense will the term be used in this article.

Protestantism consists of a multiplicity of independent religious sects; but they are a unit in the faith of the gospel, recognizing Jesus of Nazareth as the Savior of the world, and worshipping the one true God. They are the genuine evangelical succession of true apostolic Christianity, having their origin in the Protestant Reformation. They have no Messianic aims; and their relation toward the government from the first has been that of a religious institution wholly separate from and independent of the State; and their policy is to sustain such a relation between the Church and the State. Protestantism, therefore, is said to have her power in the sea, or outside of the dominion of the government (Zech. 9:4). That is the only proper relation of the Church and State, until the Church shall be schooled to Messianic ideas. Jesus the Savior must be preached to all the world; and a new body must be formed to preach Christ the Messiah.

The earliest prophetic viewpoint of Protestantism is near the close of the fifth seal, in the opening chapters of Isaiah. That time is yet in the future, but is comparatively near. An important era of their mission will have



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been fulfilled in the universal spread of Bible knowledge; but worldly corruptions will have been gaining within the Church. A general reformation will be needed, not of Antichrist corruptions as before, but of the corruptions of worldliness.

The prophecy of Numbers 14:21, and Habakkuk 2:14, looks forward prospectively to the time of the world-wide spread of the gospel; and Isaiah's vision of the throne and the seraphim sees its accomplishment thru the instrumentality of the Protestant people about the close of the fifth seal. At that time "the whole earth is full of His glory," and it will be the crowning glory of Protestantism. That time is probably two centuries off in the future; yet even now, at the noontide of the fifth seal, the need of a reformation within the Church is already beginning to be realized. Various classes of reformers are laboring, not only within the Church, but for the betterment of society in general; for the political dominion is very corrupt, and that is true of all departments of society. A general reformation along all lines is what the world needs; and that can not be accomplished thru a restrictive institution like Protestantism. For that reason it becomes apparent that the spread of the gospel is the leading purpose which the Protestant institution has been raised up to accomplish.

The tribulations of the sixth seal will have the effect of sifting the Protestant institutions of their corrupters; and that will sift them of their corruptions; and is the only thing that can restore them to their virgin purity. It will also have the effect of so unifying them, that there will afterwards be but two leading Protestant branches. America is the Canaan of Protestantism; and God's purpose of raising up another institution to take its place in the future evangelization of the world bears some analogy

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to the displacing of the Canaanites by the Jews; and the prophetic terms for Protestantism are based upon that analogy. Tyre and Zidon in prophecy typify the two leading powers of Protestantism. As to location, Tyre points to Europe, and Zidon to America. Tarshish and Kittim also represent Protestant centers in Europe and America. Other Philistine and Syrian cities mentioned in prophecy appear to refer to the Protestants of the East, or to religious institutions closely related to theirs. Several passages of prophecy represent the Protestant people as being unfavorable to the Jews.

Joel 3:4-6. "And what have ye to do with Me, O Tyre and Zidon, and all the coasts of Palestine? . . . . The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians [Americans], that ye might remove them far from their border," or cause their deportation to America. The Protestant people will cause the Jews to be removed from their homes in the East to America, at a time when the latter shall be greatly in need of aid; but the removal of the Jews from their own border is viewed unfavorably in the light of prophecy. "Behold, I will raise them out of the place whither ye have sold them, and I will return your recompense upon your head." The recompense here referred to appears to be something of a religious character that the Protestants will hope to accomplish, perhaps in the Christianizing of the Jews; but it will not meet with the divine approval. "And I will sell your sons and your daughters into the hands of the children of Judah, and they shall sell them to the Sabeans [probably the old Antichrists] to a people far off: for the Lord hath spoken it." The retaliation here mentioned probably refers prospectively to the action of the Jews in the South American war, after their league with the old Antichrists, in aiding them against the Protestant people.

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Amos 1:3. "Damascus . . . threshed Gilead with instruments of iron," or gave the Jews a severe whipping. Verse 6, "Gaza . . . carried the whole captivity to Edom," or brought the Jews of the East under the Mohammedan power. Verse 9, "Tyrus . . . delivered up the whole captivity to Edom, and remembered not the brotherly covenant." The Protestants of Europe will lend a hand in reducing the Jews, regardless of the bond of faith that ought to exist between Jews and Christians. The prophetic viewpoint of Amos appears to be no later than the third and fourth trumpets. As the Protestant people of Europe and America had before conspired to deport the Jews to America, even so at a later time will the European and Eastern Protestants conspire to bring the Jews under Mohammedan rule; and that circumstance will probably take place at some time in the third trumpet.

Ezekiel 25:15. "Thus saith the Lord God, Because the Philistines have dealt by revenge and taken vengeance with a spiteful heart, to destroy for the old hatred; therefore thus saith the Lord God, Behold, I will stretch out Mine hand upon the Philistines, and I will cut off the Cherathim, and destroy the remnant of the seacoast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay My vengeance upon them."

Ezekiel 26:2. "Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished now she is laid waste: therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up."

Ezekiel 28:21-24. "Son of man, set thy face against Zidon, and prophesy against it, and say, Behold, I am

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against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgment in her, and shall be sanctified in her. For I will send in the midst of her pestilence and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them; and they shall know that I am the Lord God."

In the above passages the prophetic viewpoint is the sixth trumpet, bordering upon the first seventy-years' era of international wars. The indictment is as follows: The Protestants of the East have destroyed for the old hatred, and treated the Jews spitefully. The Protestants of Europe were glad when the Jews were reduced; and the American Protestants were a pricking brier to the Jews of the West. A severe retribution is to be visited upon Protestantism in general in the seventy years of Tyre's desolation (Isa. 23:15).

Prophecy shows little circumstantially regarding the Protestant people, from the time of their introduction in the fifth seal to the time of their decline and disappearance in the sixth trumpet. They will suffer in the persecutions of the sixth seal; and the greater portion of the American Protestants will probably emigrate to Europe. The reference to their temples in Joel 3:5 makes it appear that they will again enjoy their religious privileges after those persecutions shall end. They will probably be among those who shall observe the "silent half hour" on the eve of the first trumpet; for the inauguration of an Antichrist Messiah will mean a renewal of hostilities that shall menace them again.

When the first false Messiah shall set up the abomi-

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nation of desolation, the Protestant people will make armed resistance until their enemies, proving too strong, shall compel them to succumb. It is also quite probable that they will be the principal sufferers in the persecution that shall be carried on under the Lion Messiah. The thirty-years' international war of the second trumpet will undoubtedly be fought by the Roman Catholic powers on the one side, and the Protestant powers on the other; and the victory that shall forever settle the question of the political supremacy of the Papal power will be a Protestant victory.

That victory over Antichrist appears to be the end of their mission; for little is said prophetically concerning them subsequent to that time, save what is said regarding their hostility to the Jews, their wealth and their arrogance. The passage in Isaiah 14:28-32, which hints at dangers that shall menace the Protestant people from the two later forms of Antichrist, is all that can be clearly gathered to show that they will suffer at the hands of those two Antichrist powers, previous to the wars of the fifth and sixth trumpets. But the second form of Antichrist, having their stronghold in South America, and being of strong political tendencies, they will assuredly menace American institutions; and their determination to conquer everything before them, and to gather the wealth of the nations wherever their power shall extend, will certainly bring them into collision with the Protestant people, who will themselves aspire to control the mercantile affairs of the world. The era of their greatest financial prosperity appears to be in the fifth trumpet, prior to the South American war; the European Protestants taking the lead in mercantile matters, and in the accumulation of wealth.

It seems apparent that the second campaign of the South American war will be between the Catholics and Protestants, and that after the war there will be a persecu-

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tion (See Dan. 11:28-35); and many of the Protestants will probably be driven to Europe. Isaiah 22:1-7 gives a glimpse of Eastern Protestantism in the era of the South American war. In a general sense, it is an assault, a retreat, a defeat, and "the spoiling of the daughter of My people." The Eastern Protestants will suffer some great reverses, and many of them will probably be driven to Europe. The above described circumstances, causing the Protestant people to gather into Europe where they had their origin, accounts for the great strength of European Protestantism, the Tyre of prophecy at the beginning of the sixth trumpet. The fall of Protestantism in Europe would therefore mean the fall of Protestantism in general.

An international mercantile system of monopoly will be established by the Protestants of Europe, probably as early as the beginning of the fifth trumpet; and it appears to be a purely non-political arrangement that will be carried on by that religious power for the purpose of amassing wealth. In the eleventh year of the sixth trumpet the European Protestants, rich and arrogant, will prepare to establish a non-political theocracy, of which there is an intimation in Isaiah 23:18, as compared with Ezekiel 28:1-6. The Anarchists of Europe will then wage a war against the Protestant powers, while the Anarchists of America shall be fighting against Protestants, Jews, and Catholics across the sea.

The Jews will be speedily scattered from their settlement; but it will take forty years to conquer the Catholics, and the Anarchists will need to concentrate their forces in America up to that time, so that their opposition against the European Protestants will be but palliative, to frustrate their purpose of establishing a theocracy, until they shall come off victorious in America (Isa. 23:4-6). The Anarchists' victories will put an end to the mercantile relations

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of the American and European Protestants, and will also have the effect to cut off the Protestants' hope of assistance against their powerful enemies (Jer. 47:4; Isa. 23:4). The Anarchists will then concentrate their forces against the Protestant powers of Europe, and a vigorous thirty-years' war will be carried on. The fall of Tyre, the leading power of Protestantism, is described in the twenty-third chapter of Jeremiah, and twenty-sixth to twenty-eighth chapters of Ezekiel. Their great monetary system will be wholly destroyed, and their glory will have departed.

Jeremiah 47:2-4. "Thus saith Jehovah: Behold, waters rise up out of the North [North America], and shall become an overflowing stream, and shall overflow the land and all that is therein, the city and them that dwell therein." A non-political power (the waters) shall overrun the Protestant dominions of Europe. "And the men shall cry, and all the inhabitants of the land shall wail, at the noise of the stamping of the hoofs of his strong ones, at the rushing of his chariots, at the rumbling of his wheels. The fathers look not back to their children for feebleness of hands; because of the day that cometh to despoil all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for Jehovah will despoil the Philistines, the remnant of the isle of Caphtor." The nations of Europe will be powerless before the invaders, which explains the reason why the Protestants will get no help.

Ezekiel 26: 3-14. "Behold, I am against thee, O Tyre, and will cause many nations to come against thee, as the sea causeth his waves to come up." The power of Anarchy will be international and non-political. "And they shall destroy the walls of Tyre, and break down the towers: and I will also scrape her dust from her, and make her like the top of a rock; and it shall become a spoil to the nations. And her daughters which are in the field [the scattered

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religious societies] shall be slain with the sword. For thus saith the Lord Jehovah, I will bring upon Tyre Nebuchadnezzar, king of Babylon, a king of kings from the North [North America], with horses and with chariots, and with horsemen, and a company, and much people. . . . With the hoofs of his horses shall he tread down all thy streets: and he shall slay thy people with the sword, and the pillars of thy strength shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise." Their wealth will be scattered among the nations of Europe (Ezek. 26:5; 29:18-20).

Isaiah 23:8-14. "Who hath purposed this counsel against Tyre, that bestoweth crowns, whose merchants are princes, whose traffickers are the honorable of the earth? . . . Pass thru thy land as the Nile, O daughter of Tarshish; there is no restraint any more. He hath stretched out His hand over the sea, He hath shaken the kingdoms [thru the power of anarchy]: Jehovah hath given commandment concerning the merchant people [the Protestants] to destroy the strongholds thereof. . . . Howl, ye ships of Tarshish, for your stronghold is laid waste."

Zechariah 9:3, 4. "And Tyre did build herself a stronghold, and heaped silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will dispossess her, and He will smite her power in the sea; and she shall be devoured with fire." Protestantism, the greatest non-political Christian power the world shall ever see, shall be broken and destroyed.

In that protracted warfare of the Anarchists against the Protestants, including in all a period of seventy years, "every head was made bald," so long did it continue, "and every shoulder was worn," so hard did they serve. "Yet had he no wages, nor his army, from Tyre." The Anarchists will bear their own expenses and be content with



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their victory. The kings of the earth, and their people with them, will be enriched by the wealth of the Protestants; it will not go to their conquerors, the Anarchists (Ezek. 27:33). "Behold, . . . I have given him the land of Egypt," the dominion of the old Antichrists, "as his recompense for which he served, because he wrought for Me, saith the Lord Jehovah," in breaking a corrupt and incorrigible Christian power (Ezek. 29:19, 20).

The first effect of the fall of the Protestant power will be a great financial panic. "At the sound of the cry of thy pilots the suburbs shall shake. And all that handle the oar . . . shall stand upon the land, . . . and they shall make themselves bald for thee, and gird them with sackcloth, and they shall weep for thee with bitter mourning." Many fortunes will be wrecked. "When thy wares went out of the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise." When that system of monopoly shall be broken up, the accumulated wealth of the Protestant powers will be confiscated and put into circulation for the public benefit.

"In the time that thou wast broken by the seas in the depths of the waters, thy merchandise and all thy company did fall in the midst of thee." Their commercial transactions will be brought to an end; and that will end the business transactions of all who carried them on. "All the inhabitants of the isle are astonished at thee, and their kings are horribly afraid, they are troubled in their countenance. The merchants among the people hiss at thee," so unpopular will be their monopolous system. "Thou art become a terror, and thou shalt never be any more." The Protestant power shall never rise nor again restore their commercial system.

The power of Protestantism will be shattered in that

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war, but Protestantism will not yet be destroyed; and while the Anarchists shall be shepherding the scattered people of the broken Catholic societies, and while the Messianic Christians shall be laboring for a reformation among both Jews and Protestants, the latter will be endeavoring to regain their lost financial advantages. "And it shall come to pass at the end of seventy years that Jehovah shall visit Tyre," in that reformation; "and she shall return to her hire." They will return to their former lines of business, and to their former corruptions; "and shall play the harlot with all the kingdoms of the world upon the face of the earth," by endeavoring thru corrupt methods to again set up a corrupt international mercantile system.

Those movements on the part of the Protestants will take place within the month of reformation, or thirty years succeeding the war. The Protestants' oppressiveness will be brought to an end by the war; and that will prepare them for the reformation which will occupy the first twenty-three years of the month. "And I will cut off the pride of the Philistines; and I will take away his blood out of his mouth, and abominations from between his teeth; and he also shall be a remnant for our God: and he shall be as a chieftain in Judah, and Ekron as a Jebusite" (Zech. 9: 6, 7). The reformation will reach a few of the Protestants, who will go to the reformed Christian and Jewish institutions.

During the last seven years of the month, the seven years after the reformation, the Protestants will again labor to establish a monopolous mercantile system; but the reformers will regard such a movement with abhorrence, and will oppose it, even to the extent of excommunicating all who shall favor it. "And I cut off the three shepherds in one month [the Protestants and unreformed Jews]; for My soul was weary of them, and their soul also loathed

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Me." The reformers will defeat the Protestants in their efforts to restore monopoly; and in the succeeding seven years they will introduce a better international mercantile system, and one of benevolent tendencies. "And her merchandise and her hire shall be holiness unto Jehovah: it shall not be treasured nor laid up," to build up fortunes and impoverish the masses; "for her merchandise shall be for them that dwell before Jehovah, to eat sufficiently and for durable clothing." The commercial returns that once filled Protestant treasuries shall flow out for the benefit of the masses.

That international commercial victory of the reformers will take place seven years before the great seventy years' international war, that shall begin in the 125th year of the sixth trumpet. In Zechariah 11:12 there is a prophetic hint of a treacherous plot upon the part of the monopolists against the reformers, the meaning of which has been foreshadowed in the treachery of Judas Iscariot. The monopolists, after their excommunication and defeat, will undertake a secret conspiracy to assassinate the reformers. It has not been clearly revealed to what extent they shall succeed; but Isaiah 26:20, 21 contains a hint that apparently refers to that time of peril, and it may be that the conspiracy will be discovered, and that the reformers or many of them will be able to evade their enemies until the danger shall be ended by the opening of the great international war. That act of perfidy on the part of the Protestant people will be as a deathknell to their institutions; and they will disappear along with the unreformed Jews in the great international war-clouds of the sixth trumpet.

Jeremiah 25:34-38. "Wail, ye shepherds, and cry; and wallow yourselves in ashes, ye principal of the flock: for the days of your slaughter and of your dispersion are fully

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come; and ye shall fall like a pleasant vessel; and the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and the wailing of the principal of the flock! for Jehovah layeth waste their pasture; and the peaceable folds are brought to silence because of the fierce anger of Jehovah. He hath forsaken his covert as a lion: for their land is become an astonishment because of the oppressions, and because of his fierce anger."

Amos 9: 1-4, 7, 8. "I saw the Lord standing beside the altar: and He said, Smite the capitals that the thresholds may shake: and break them in pieces on the head of all of them; and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape. Tho they dig into Sheol, thence shall My hand take them; and tho they climb up to heaven, thence will I bring them down. And tho they hide themselves in the top of Carmel, I will search and take them thence; and tho they be hid from My sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. And tho they go into captivity before their enemies, thence will I command the sword, and it shall slay them. And I will set Mine eyes upon them for evil and not for good. . . . Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith Jehovah."

One hundred and fifty-nine years after those terrible international wars, and seven years before the close of the sixth trumpet, Protestantism will entirely disappear. "And I will encamp about My house that none pass thru or return: and no oppressor shall pass thru them any more: for

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now have I seen with Mine eyes" (Zech. 9:8). The reformers will thenceforth carefully guard against all oppressive measures; and will not suffer any who favor such things to enter their institutions.

### THE PROPHETIC VIEW OF PROTESTANTISM

We have already taken some notice of the character of Protestantism as it is prophetically viewed; but could not well diverge from its prophetic history to study it more fully.

The twenty-eighth chapter of Ezekiel gives the fullest prophetic description of the character of Protestantism that the Bible contains. Protestantism entered into the original Mosaic plan, as it appears from verse 14, "Thou art the anointed cherub that covereth; and I have set thee so." Here we have the typical meaning of the cherubim that covered the mercy seat of the ark with their wings, and were anointed along with the rest of the temple belongings. The two cherubim with wings touching, symbolize the two great continents of the world, the eastern and the western hemispheres, which are separated by vast oceans, but brought into contact thru their traveling and commercial facilities. In a religious sense, the two cherubim symbolize the institution that shall be instrumental in evangelizing the world in its two great continents, a thought which is more clearly expressed in Isaiah's vision of the throne and the seraphim.

"Thou wast upon the holy mountain of God," where the law was given to Moses, here used figuratively for a stable institution of divine appointment, having its foundation principles in the Mosaic institution. Protestantism was in the plan of those heavenly things, whose pattern was given to Moses upon Mount Sinai. "Thou hast walked up and down in the midst of the stones of fire." Protes-

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tantism from its beginning has literally walked thru fire. To be a professed follower of Christ under the Papal power often meant burning at the stake; and there will be another fiery ordeal when that power shall rise again.

“Thou sealest up the sum, full of wisdom, and perfect in beauty.” The wisdom of God, exceeding all other wisdom, and the beauty of holiness, have been the glory of Protestantism. “Thou hast been in Eden, the garden of God,” not the Eden of men, but a higher, a heavenly origin. “Every precious stone was thy covering.” The precious stones are emblems of divine truth. There are ten enumerated, and they suggest and probably stand for the ten words of the law, upon which God’s moral laws are founded. “The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.” Protestantism was to be a joyous institution full of music, and was so framed from the beginning.

“Thou wast perfect in thy way from the day that thou wast created till iniquity was found in thee;” in the time of the present Gospel era of which the Prophet Isaiah speaks, when Protestantism should be corrupted by worldliness. Their worldly tendencies will be severely visited upon them in the great tribulation; but after those desolations shall be restrained, and prosperous times restored, they will again turn to amassing wealth.

“And what are ye to Me, O Tyre and Zidon, and all the regions of Philistia? will ye render Me a recompence? and if ye recompence Me, swiftly and speedily will I return your recompence upon your own head. Forasmuch as ye have taken My silver and My gold, and have carried into your temples My goodly precious things” (Joel 3: 4, 5). The idea of a recompence to God, spoken in Joel’s prophecy, probably refers to an expression of gratitude for deliverance out of the great tribulation, and the gold and

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silver and goodly precious things that they shall carry into their temples will be the offerings of the people. But the hording of wealth is an evil, even when a religious institution is the recipient; and the recompence will be swiftly and speedily returned in evil that shall again be sent upon them in the wars they will have to fight with the Antichrist Messiahs of the first and second trumpets, and in the persecutions they will suffer.

At a later time, and after passing thru the vicissitudes of several centuries, that once noble religious power will degenerate into an oppressive monetary institution, and will so continue until the time of its fall. "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." That wisdom is of the worldly type, as the context shows. "With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great riches, and by thy traffick hast thou increased thy riches, and thy heart is lifted up because of thy riches." Here we have a description by Ezekiel of the end of the defections of Protestantism, as Isaiah describes its beginning. Of the beginning Isaiah writes, "How is the faithful city become a harlot!" Of the end he writes, "Take a harp, go about the city, thou harlot that hast been forgotten."

The cherub is even now fast changing its character thru worldly corruptions and love of wealth; and eight hundred years after the close of this present era of the fifth seal, and after the many corrections that the Protestant people shall receive at the hand of God, in the persecutions and tribulations He shall send upon them, they will go to gathering wealth by monopoly; and the last stage of degeneracy will be worse than the first. "By the multitude of thy merchandise thou hast filled the midst of thee with violence, and thou hast sinned; there-

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fore I will cast thee as profane out of the mountain of God." The Protestant power, because of its defections, will not be permitted to continue among the institutions of divine appointment. "And I will destroy thee, O covering cherub, from the midst of the stones of fire." Protestantism will be destroyed; and will no longer be honored in the dissemination of divine truth.

Viewing Protestantism as it is, it must be admitted that even now that religious power has already developed the characteristics by which it is prophetically described. The Protestant people are fully persuaded that if they could get the control of the financial resources of the world, they would soon bring in the Millennial era; and the sentiment generally prevails among them that they ought to amass wealth largely, in order to make a success of their evangelistic efforts. They will be permitted to do so in the sealing period; and will be allowed a full century for the experiment of filling the coffers of their churches. But while they shall be so occupied, God's elect people, no longer identified with them, will be evangelizing the world anew, and creating a new body of the primitive Christian character. Five and a half centuries later, after the Anarchists shall slacken the laws, the Protestant people will establish an international system of monopoly that will enable them to amass wealth rapidly; and then it will be not temples, but treasuries, that they will fill.

The outcome of that experiment is described in the eleventh chapter of Zechariah. The masses will be impoverished, both the Protestants and Jews, while their possessors, who shall hold the reins of finance, shall "slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord, for I am rich: and their own shepherds pity them not." The laity will be a



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“flock of slaughter,” while their mercenary shepherds, the rich capitalists, shall be feasting upon the wealth that impoverished them. In the end of that era of wealth and oppression, lasting about a century and a half, the Protestant powers will attempt to set up a non-political and international theocracy, in order to carry out their ideas of the kingdom of heaven.

That movement will take place three hundred and eighty years before the Millennial era. The violent opposition of the Anarchists will put an end to their ambitious purposes; and in the wars that shall follow, their ill-gotten gains will fall into the hands of the nations. From that time forth the “whole of Palestina,” or Protestantism in general, shall continue to melt away. The 24th chapter of Isaiah is a requiem upon the downfall of Protestantism; and the 25th chapter is a song of praise for the better things that shall follow after their overthrow. Seven years before the world’s true Messiah shall be proclaimed, and thirty years before the Millennial era shall begin, that once rich and powerful religious power will entirely disappear; and Protestantism will end, as the kingdom of heaven shall begin.

Protestantism has made a glorious record in the past; and the full evangelization of the world thru Protestant institutions is near at hand; and in view of all the good the Protestant people have accomplished, and of the near relation of Protestantism, both to apostolic Christianity and to the future Christian power that shall be instrumental in building up the kingdom of heaven, it is sad to think of the melancholy end that is in store for that once noble and famous religious power.

## CHAPTER XIX

### Mohammedism in Prophecy

IN a general sense the Mohammedan nations represent those that are related to the nations of Israel, but in a wider sense they include all who accept the Mohammedan faith. Both Jews and Mohammedans worship the one true God; but the Jews reject God's true prophet, who was sent to them in the person of Jesus Christ; and the Mohammedans recognize the false prophet Mohammed, who founded their institution. The Jews have the Old Testament Scriptures, and the Mohammedans have the Koran, which contains many quotations and alterations from the Jews' Bible. The Jews expect the Messiah, but lack the true Messianic conception; while the Mohammedans are wholly lacking in Messianic aspirations. Edom, Moab and Ammon are prophetic types of the leading Mohammedan powers of the future. Tho many of the Mohammedan nations are related to the Jews, they are prophetically described as being very hostile toward them; and their future hostility has already been foreshadowed in the past disposition of those Eastern nations of whom they are the antitype.

The Mohammedan powers are not prophetically introduced until the time of their future ascendancy over the Jews, which will be in the latter part of the third trumpet. Amos 1: 6, 9 makes it appear that the Protestant powers will be instrumental in bringing the Jews under Moham-

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medan rule, and verses 11-13 explain how the Mohammedans will abuse their power. "Edom . . . did pursue his brother with the sword, and cast off all pity, and his anger did tear perpetually, and he kept his wrath forever. But I will send a fire upon Teman, which shall devour the palaces of Bozrah. . . . The children of Ammon . . . have ripped up the women with child of Gilead that they might enlarge their border: but I will kindle a fire in Rabbah, and it shall devour the palaces thereof with shouting in the day of battle, with tempest in the day of whirlwind: and their king shall go into captivity, he and his princes together," in the great international tempests of war and whirlwinds of revolution of the sixth trumpet.

Isaiah 11:14, "And they shall fly down upon the shoulder of the Philistines on the West; together shall they spoil the children of the East: and they shall put forth their hand upon Edom and Moab; and the children of Ammon shall obey them." About the close of the fourth trumpet, or beginning of the fifth trumpet, at the time when part of the Jews shall emigrate to South America, they will unite against the Mohammedan powers, and will conquer them.

Daniel 11:41 suggests that the Mohammedan powers in general will escape the thirty years' war of the fifth trumpet. Isaiah 21:11-17 presents a feature of Mohammedism in connection with that era. "One calleth me out of Seir, Watchman, what of the night? Watchman, what of the night?" When those storms of war shall be raging and nearing their close, some of the Mohammedans will satirically inquire, What is the prospect for the Millennial era? "The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: come ye again." The Millennial era is coming: but a dark night is yet ahead, and it will fall upon Mohammedism; and they will

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again have occasion to inquire, Watchman, what of the night? This is explained in the clause that follows. A thirsty Arabian caravan, flying fugitives, drawn swords, bent bows, and the grievousness of war, is the scene presented. "Within a year according to the years of a hireling [or within the limit of the sixth trumpet] all the glory of Kedar shall fail."

Amos 2:1, "Moab . . . burned the bones of the king of Edom into lime." This prophecy appears to have some reference to the circumstance mentioned in 2 Kings 3:27, where the Edomites brought the Moabites into such a strait that the king of Moab offered up his own son and heir as a burnt offering. Here Moab is said to have burned the bones of the king of Edom into lime; and it suggests a relentless retaliation on the part of one Mohammedan power against another, in return for some offense. "But I will send a fire upon Moab, and it shall devour the palaces of Kirioth, and Moab shall die with tumult, and with shouting, and with the sound of the trumpet: and I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith Jehovah." A justly deserved retribution will be visited upon a vengeful retaliation.

Ezekiel 25:1-7. "Son of man, set thy face toward the children of Ammon, . . . and say, . . . Thus saith the Lord Jehovah, Because thou saidst, Aha, against My sanctuary, when it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when they went into captivity: therefore behold, I will deliver thee to the children of the East for a possession. . . ." The calamities of the Jews here mentioned will occur in the closing part of the fifth trumpet and early part of the sixth trumpet, and the Mohammedans will exult over their disasters.

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Verses 8-11, "Thus saith the Lord Jehovah, Because that Moab and Seir do say, Behold the house of Judah is like unto all the nations; therefore behold, I will open the side of Moab from the cities, from his cities which are on his frontiers . . . unto the children of the East, against the children of Ammon . . . for a possession, . . . and I will execute judgments upon Moab." Some of the Mohammedan nations will lose their independence, and will come under the power of the nations of the East.

Verses 12-14, "Thus saith the Lord Jehovah: Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himself upon them . . . I will also stretch out My hand upon Edom, . . . and I will lay My vengeance upon Edom by the hand of My people Israel according to Mine anger." At some time subsequent to the offenses above described, two of the leading Mohammedan powers will lose their dominions: and the leading power will be chastised by the Jews according to the measure of the offense.

Jeremiah 25:21, 23. Edom, Moab and Ammon, Dedan, Tema and Buz, and Arabia, are enumerated among the nations that are to drink of the winecup of fury that shall be fulfilled in the great international wars of the sixth trumpet. The fifteenth and sixteenth chapters of Isaiah are strikingly similar to the forty-eighth and forty-ninth chapters of Jeremiah, and evidently refer to the same circumstances, which are to be fulfilled in the era of the world's great tribulation of the sixth trumpet.

Ar and Kir, mentioned by Isaiah, appear to stand for two Mohammedan strongholds that shall be laid waste, causing great mourning. Moab is to be as a wandering bird cast out of the nest. "Moab shall wail for Moab." Desolations, weeping, and mourning among all the dominions of Moab is predicted in the prophecies of both Isaiah

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and Jeremiah. In Isaiah 15:5 and Jeremiah 48:34 the term "egloth shelesheyeh," meaning a heifer of three years old, appears to refer to the number of trumpet periods to be fulfilled from the time of the offense to the end of retribution; and in Isaiah 16:14 the phrase "within three years as the years of a hireling," appears to have the same meaning. The figure employed is that of an obligation, which is to be fulfilled within three years. The desolations above mentioned will be fulfilled within the era of the great seventy years' desolation of the sixth trumpet; but "the three years" will be fulfilled "since that time" (Isa. 16:13), or subsequent to that era of desolations; and include the seventh trumpet, Millennial era, and post-Millennial era; when the full and final measure of retribution shall be dealt out to the Mohammedan powers.

Isaiah 16:4. "Let Mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler; for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." This clause refers to the overthrow of monopoly, and to the persecutions that shall be waged against the reformers just before the great international wars shall begin. Those persecuted outcasts will find an asylum in one of the Mohammedan countries during the wars. After all the desolations that shall be visited upon Moab, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord."

Jeremiah 49:1. "Concerning the Ammonites, thus saith the Lord, Hath Israel no sons? hath he no heir? Why then doth their king inherit Gad, and his people dwell in his cities?" The Mohammedans will usurp the Jews' territory, when their land shall be confiscated. "Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap. . . . And after-

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ward I will bring again the captivity of the children of Ammon, saith the Lord." The Mohammedan powers will be broken in that era of desolation; but Mohammedism will not yet be destroyed. "But I have made Esau bare, I have uncovered his secret places, . . . his seed is spoiled, and his brethren, and his neighbors, and he is not. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me. For thus saith the Lord, Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished?" All the nations, and all, both good and bad, will be affected by the great affliction that shall fall upon the world.

Ezekiel 35:1-15, "Behold, I am against thee, O Mount Seir, . . . and I will make thee most desolate. . . . Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time their iniquity had an end," which will be in the era of reformation. "Because thou hast said, Those two nations and those two countries are mine, and we will possess it, whereas the Lord was there. . . . As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Edom, even all of it: and they shall know that I am the Lord."

Ezekiel 36:2-5, "Thus saith the Lord Jehovah, Because the enemy hath said against you, Aha, and the ancient high places are ours in possession, . . . because, even because they have swallowed you up on every side . . . therefore thus saith the Lord Jehovah, Surely in the fire of My jealousy have I spoken against the residue of the nations, and against all Edom, that have appointed My land unto themselves for a possession with the joy of all

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their heart, with despite of soul, to cast it out for a prey." (See Joel 3:19; Zeph. 2:8-10.)

The two above quotations refer to the time of the Jews' calamity that will occur twenty-one years after the reformation, and on the eve of the era of international wars and tribulations; and when the Jews shall be wholly deprived of their dominions both in the East and in America, their land partitioned among the nations, who will eagerly vie with each other for their possessions; and the leading Mohammedan power will endeavor to get the full control of the Jews' dominions. That international conspiracy to deprive the Jews of their inheritance, after the reformation that is to prepare them for its permanent possession, is one of the causes prophetically assigned for sending upon the world the great tribulation of the sixth trumpet; and it will fall with great severity upon the Mohammedan powers.

The prophecy of Obadiah is a discourse upon the future downfall and destruction of the leading Mohammedan power. "An ambassador is sent among the nations; arise ye, and let us rise up against her to battle. Behold, I have made thee small among the nations; thou art greatly despised. The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rocks . . . that saith in thine heart, Who shall bring me down to the ground?" The once proud and haughty Mohammedan power will be held in contempt. "All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee: they that eat of thy bread have laid a snare for thee." There will be a great deal of treachery among their former friends, and even among their own people. (Compare the above quotation with Jer. 49:13-22.)

Isaiah 34:2-6, "For Jehovah hath indignation against



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all the nations, and wrath against all their host. . . . Their slain shall be cast out [without burial], . . . for my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of My curse to judgment. . . . For Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of Edom," in the international wars of the seventh trumpet.

The offenses enumerated against the Mohammedan powers are: The violence against their brother Jacob; their taking part as one among the strangers who cast lots upon Jerusalem; looking on the day of his brother in the day when he became a stranger; rejoicing over the children of Judah in the day of their destruction, and speaking proudly in the day of distress; entering into their gate in the day of their calamity; looking on their affliction (maliciously) and laying hands on their substance; standing in the crossway to cut off those that were escaping, and delivering up those that remained in the day of distress. "For the day of Jehovah is near upon all nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head." The great international wars of the sixth and seventh trumpets will be visited upon those predicted outrages against the Jews; and the Mohammedan powers will be broken. The Jews will afterward possess their dominions, and the dominions of the Eastern Protestants (Obad. 17-20); "and saviors shall come upon Mount Zion and judge the mount of Esau, and the kingdom shall be Jehovah's," in the post-Millennial era, after the rights of the Jews shall be restored.

In the sixty-third chapter of Isaiah, Edom and Bozrah appear to stand for Mohammedism in general, after the Millennial era. Edom stands prophetically for the leading Mohammedan power, into which all the shattered remains of Mohammedism shall finally merge; and Bozrah repre-

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sents the leading Mohammedan center and stronghold. Isaiah 63:1 gives only a hint of a bloody conflict between the Jews and Mohammedans in the post-Millennial wars; but the reason for that conflict can be readily accounted for in the part the Mohammedans will naturally take with the Antichrists against the Jews. All the prophets unite in predicting the utter destruction of all the Mohammedan powers; and in that war their final destruction will be accomplished, and that will be the end of Mohammedism.

Our study of Mohammedism gives a portrayal of that religious power as it is, and as it will be in the future. The Mohammedans are prophetically described as being cruel, revengeful, and unforgiving. One particular feature of their character is yet to be revealed, and that is their hostility toward the Jews. That belongs to the future revelation of Mohammedism, after the Jews' return to the East shall bring them in contact with the Mohammedan people. The destruction both of their polity and of their false religion is the only thing that will ever end their hostility toward others in general, and toward the Jews in particular.

## CHAPTER XX

# A Chapter of Prophecy

### A SUMMARY OF PROPHETIC EVENTS.

AFTER studying the different classes of society that prophecy has to deal with, and a separate prophetic outline of each of the leading religious powers, we shall next present a general and consecutive account of the leading prophetic circumstances, from the future rise of the Papal power to the Millennial era.

Before the great tribulation shall begin, the world will be fully evangelized, and all nations will have the witness of the gospel. The accomplishment of that desirable end, for which the Protestant people have been so long aspiring, will be hailed with joy, and celebrated simultaneously in both hemispheres; and the anthem of praise that shall be sung on that happy occasion has already been prepared. "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of His glory," is the song the Protestant people will sing. It will be a resting time for the Church, and the servants of God will look around to see what are the needs of their people at home.

They will see in America, the great vineyard of the Church, society in general bent upon the pursuits of wealth and pleasure. Capitalists will be monopolizing; and the iniquity that grows out of vanity will abound among peo-

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ple professedly religious, but with judgment too greatly perverted to distinguish between good and evil, and yet "wise in their own eyes, and prudent in their own sight." Saloons with their attendant wickedness will be flourishing among men "mighty to drink wine, and men of strength to mingle strong drink;" and they will "reject the law of Jehovah of hosts, and despise the Holy One of Israel."

The need of a general reformation will be realized; but no one will feel prepared to undertake it. "Woe is me; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." The reformation must begin with the reformers, the people who "have seen the King, Jehovah of hosts," and understand the need of a moral and spiritual cleansing. They will begin at the altar of prayer; and will then go to reach the masses who are blind in the rush for wealth and pleasure, and whose ears are heavy thru the satisfying of worldly desires, the people who can not understand.

In the meantime a peril will begin to threaten the country. Roman Catholics in such great numbers will emigrate to America, that in some sections of the country the Roman Catholic element will predominate. In one of the sections of the divided government of what is now the United States of America they will at length become a political party, and will place one of their own number and choice at the head of the government. After their preparations for action shall be fully matured, they will seize the Protestant Churches, and will then proceed to make an assault upon the Protestant people. Whatever may be the method of procedure, the assailants will be utterly lawless; and the barbarous persecutions of the Papal power of the dark age will be renewed against all who shall not get out of their way, or go over to the Papal institution.

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The first outbreak of the persecution will probably be limited to that section of the government that shall be under the control of Roman Catholic dominion. After the persecution shall rage for about thirteen years, it will at length expend its fury, even as fire goes out for want of fuel. There will be an interval of rest lasting about thirteen years, when the American people will be terrified by a second outbreak, probably thru the same class coming into power in another section of the country, the Antichrists thus preparing to take the whole country. A second thirteen years' persecution will rage, until it shall cease thru sheer lack of material to work upon; and there will then be a second season of rest.

At the end of that interval of peace there will be a third outbreak, the Antichrists extending their depredations thruout the entire country from sea to sea. The Protestant people will fly for safety, and will stand in awe of their lives. Whole cities will be deserted; and many neighborhoods will be left tenantless. A third thirteen years' persecution will rage, while the nations will look on amazed. The persecuted people will at length call for fasting and prayer. The Church in general will probably respond; and there will be an international season of fasting and prayer for deliverance from Antichrist atrocities; and that God will save his people from destruction, and his heritage from reproach.

There is no reason to doubt that an international convention of the Protestant nations will then assemble, to take measures for putting an end to those persecutions; and the outcome of the convention will be an international edict from "the four corners of the earth," or four great continents of the world there represented; and it will have the desired effect. The persecutions will be restrained; and the army of Antichrists, apparently kept for the sole

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purpose of massacring and plundering the peaceable citizens of the country, will be so greatly abhorred by the public in general, that its removal will be effected.

That international measure will not do away with the cause of the trouble; yet it will be effective enough to have some permanency in it; and peace will be assured for a full century. The Protestant institutions will flourish again; and the grateful people will retrieve the circumstances of their poverty-stricken Churches; and their Church coffers will be well filled again. The Reformers also will renew their evangelistic efforts; and so active will they be, that before that era of peace shall end every nation in the world will be evangelized by them.

A new danger will at length begin to threaten the Christian world, in the manifest purpose of the Roman Catholics to set up a Messiah of their own at the head of the American government. The Christian people will observe a season of prayer, probably internationally arranged, like the one in the closing era of the former tribulation. The need of a reformation along governmental lines will begin to appear; and, as before the Reformers will begin at the altar, and will then go with "fire of the altar" to reform the government of its political corruptions. That movement will be the beginning of a political reformation, that will continue with varying phases for eleven centuries, or until the Millennial era.

As soon as the Antichrist Messiah shall be proclaimed, the Protestant people will take up arms to defend themselves against the enemy, who will send an army upon them as before. Many hard battles will be fought; but the Protestants will at last be defeated. The Antichrist Messiah will take his seat, and will be recognized by the American nations in general in both the American continents. Early in his administration after the war, the

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much dreaded persecution will begin; and will rage in both Americas thruout the extent of the false Messiah's dominions. It will therefore be more general and widespread than any of the preceding persecutions; and will really be the sequel of the other three scourges after a protracted intermission. After the Antichrists shall succeed in crushing the Protestant people, many of whom will probably be driven to Europe, they will begin to menace the Reformers. In the face of a danger that shall threaten their entire destruction, deliverance will come, and the Antichrist Messiah will be "broken without hand," which is to say, he will be deposed.

Only four and a half years later, a second Antichrist Messiah will be inaugurated in one of the American dominions; and a Protestant fleet will be sent across the sea from Europe to put him down. The Antichrists will likewise send a fleet to his aid; but they will not be able to conquer the American people by taking the countries one at a time, after the manner of his predecessor. The question of his authority will be settled by the great international naval conflict that will be carried on for thirty years. The Protestant powers will then come off victorious; and that victory will give them better advantages than they could obtain in any of their earlier efforts; for they will be able to strike at the root of the trouble, by putting an end to the political claims of the Papal powers, to which condition the latter will be compelled to acquiesce.

That international war is to be a visitation upon the Papal powers, the judging and avenging of the blood of the martyrs who suffered for five long centuries, and of such as shall yet suffer for another century of Antichrist wars and persecutions. It is therefore to be expected that the Antichrists will suffer some terrible defeats and heavy losses in life and property. The entire Papacy will be as

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a "burning mountain" threatened with destruction; and they will be compelled to change their base from that of a political to one of a non-political institution, by the passage of an international act that shall forever debar them from exercising political authority in their ecclesiastical capacity; and their king will thereafter exercise his Messianic authority in a purely ecclesiastical capacity, within the limits of his own institution. The Protestants and Reformers will then enter upon a new era; and prosperous times will be speedily restored.

In that era of peace the Reformers will begin to labor along temperance lines; but their radical views will be greatly opposed. A persecution will be raised against them within the dominions of the second false Messiah; and some of them will be cast into prison. That persecution is probably to be accounted for in the Messianic tendencies of the future reformed Christian institution, whose people will aim to bring the power of the gospel within the dominion of the government. A temperance reformation will therefore mean a collision with the saloon powers, both among Christians and Antichrists. The persecution will be followed by a great apostasy, which will carry away the opposition party. That apostasy will be led by a great apostate of strong political aspirations, who will give character to his institution; and the devil will have a new institution thru which to work among the political powers, after the overthrow of the old one.

The second form of Antichrist will grow and spread very rapidly, until it shall reach every nation under the sun. In a very short time they will obtain such great proportions as to be able to exercise the capacity of an international military power, controlling armies, and gathering the wealth of the nations. They will be very oppressive; and will continue their oppressions until the great



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scourge shall be sent upon them that shall break their power, three hundred and ninety years after their rise.

The old Antichrist institution will be rent into a four-fold schism soon after the apostasy shall begin; but the four branches will unite. Many new sects will afterward rise within their institution; and before the end of the third trumpet they will be threatened by a tenfold schism, which they will endeavor to avert by placing a Messiah at their head. An anarchistic sect that shall begin to rise about that time will be opposed to having a Messiah; and the cruelty and oppression of the one in power will furnish them a plausible pretext for having him killed.

Contemporaneous with the rise of the Anarchists will be a new body of Christian Reformers, that will be a departure from the corrupted institution of the former Christian reformation. They will therefore bear the same relation to the Protestants that the Anarchists will to the old Antichrists. One will be the ecclesiastical grandchild of Protestantism, and the other will be the ecclesiastical grandchild of Catholicism. Both will be professedly reformatory, but of entirely different views, one being Christian and the other Antichrist; and the two institutions will enter upon the arena of religious agitation at the same time. They will rise five and a half centuries before the Millennial era; and will take the lead in changing the social and religious aspects of the world. One will labor to break up the governments, and to destroy all other religious institutions; and the other will labor to school the world up to Millennial ideas.

The Anarchists first important movement will be the deporting of part of the Jewish nation as a colony to a country that will be partitioned to them in the northern part of South America, and near their own center and stronghold. They will give the Jews a form of government

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agreeable to their own ideas, which is to say, a modified form of anarchy, and will have settlements of their own in all the surrounding countries, and communities in all other countries, to increase their numbers and leaven society with their ideas. The Messianic Reformers will also extend their evangelistic efforts to every nation under the sun. One hundred and twenty years after the Anarchists shall begin to rise in power they will become important enough to begin to menace the governments of the world; and in every place where they shall flourish, they will constantly labor to break up the government.

The old Antichrists will desire to put another Messiah at their head, but will not be able to do so against the opposition of the Anarchists; for they will also be opposed by the Protestants, who will at that time be rich and powerful, and by the Messianic Reformers, who will be too important to be despised. The Dragon Antichrists, the apostates, will recognize their Messianic candidate; but there will be no hope of gaining the Jews as long as they are under the dominion of the Anarchists. Their only hope of success will be thru conquering the Anarchists; for a religious Messiah must receive the necessary recognition of the religious world. They will therefore send a large army to break up the anarchistic stronghold, but will be repulsed; and after warring no doubt for several years, the Anarchists will succeed in arranging an armistice with their assailants by paying them largely, their purpose probably being to gain some advantages that it will require time to mature; and the invaders will return home.

As soon as the old Antichrists shall be diverted from the Anarchists, they will begin to make hostile demonstrations against the Protestants and Reformers; and when at the expiration of the armistice they shall return against the South, they will be met by a Protestant fleet, and will

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turn back; for they will probably remember their great naval overthrow of several centuries before. They will next send ambassadors to the Jews and make a treaty with them; and will afterward raise immense armies from North America, from Ireland, from continental Europe, and even from the far East. Those great forces will approach the Anarchists' center from different points and the entire country will be overrun. The Protestant people of South America will be severely dealt with during that invasion. The Reformers also will suffer in those persecutions; but their aversion to war will probably render them less obnoxious to the fury of the Antichrists than would the warlike demonstrations of the Protestants.

The great center of Anarchy will at last be broken up, the old Antichrists will crown their Messiah, and for a few years there will be rest after the wars of the South; when another war cloud will begin to darken the world's horizon. The Anarchists, after ascertaining their available forces to be two hundred millions strong, will decide to break the power of the Antichrist Messiah. They will first break up the Jewish colony, and will then take up arms against the false Messiah, and soon afterward they will declare war against the Protestants. After forty years of fighting the Antichrist Messiah will lose his American dominions, and thirty years later the Protestant powers will fall.

During the succeeding twenty-three years after those wars, the Anarchists will labor to proselyte the scattered Catholics of America; and the Reformers will carry on a reformation among the Jews and Protestants. The latter will labor to regain their lost commercial advantages, thru the re-establishment of their corrupt commercial system, or another equally as bad, and that will bring the Reformers against them, so that the reformation among the Protestant

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people will be brought to an end; but it will find permanency among the Jews.

The twenty-one years succeeding the Reformation era will be an era of agitation against monopoly and oppression, a movement in which the Reformers will take the lead. It will really be a sequel to the reformation; and the Reformers will come off victorious. The disappointed capitalists will then conspire against the Reformers, who will be compelled to get out of the way of the conspirators. The Anarchists will confiscate the Jews' dominions near the close of that era, leaving them without a home, and without protection.

After the Reformers shall be driven out of the way, and the Jews scattered from their settlement, the Anarchists will attempt an international movement of some description, based upon their own ideas. It will prove to be "an evil that shall go from nation to nation; and a great tempest shall be raised to the uttermost parts of the earth." The Anarchists will meet with armed resistance wherever they shall attempt to introduce their system; yet they will persevere in their efforts to carry out their purpose, agreeably to their aim from the beginning of their rise to take the world. Their victories over the Catholics and Protestants, after seventy years of war, will embolden them to persevere for an international victory, and there will be seventy years of international wars.

The world will be turned into a great battlefield in the opposition against the world's enemy. Six-sevenths of the population of adult males will be sacrificed in that obstinate and protracted struggle, in which both sides will determine to conquer or die. The bodies of the dead will lie scattered upon the face of the earth without burial, the earth soaked with their blood, and the air corrupted with their stench. In the outcome of the matter, the Anarch-

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ists will not gain the world, nor will the nations destroy Anarchy; but the nations will be broken up, and the governments shattered, and again reconstructed agreeably to modified Anarchistic ideas.

In one respect that era of carnage will be beneficial. The classes who shall enter the fighting ranks will be such as shall be hostile toward the reformation; while the Reformers, who just before the beginning of the conflict shall be obliged to fly for their lives, will keep out of the sweep of the tempest of war. Hid away in retirement and seclusion, they will keep up their evangelistic labors, and by the end of that era of war there will be a reformed body of Jews. In that way the Reformers will be providentially preserved, while their enemies shall be destroyed. That will give them a comparative numerical advantage; and the two witnessing institutions of Jews and Christians will begin to have power in the world.

That remarkable era of war will end one hundred and ninety-six years before the Millennial era. Within that time the world will have to be prepared for the change from a loose Anarchistic international government, to the iron rule of a Messianic international Christian government. The Anarchists and Reformers will represent the two different systems of international government; and thru the teachings of their statesmen society will merge into two general parties, one party favoring an international system of Anarchy, and the other favoring an international Christian government. The Antichrists in general will favor Anarchy, and the Protestants and old type of Jews will gradually disappear. Near the close of the sixth trumpet the two great parties will be massed for the decisive conflict, and the associated party of Anarchy will decide to put a Messiah at their head for the purpose of setting up and sustaining an international system of An-

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archy that shall recognize the old system of Antichrist as the State religion.

About thirty-eight years before the Millennial era the plans of the Anarchists will be fully matured, and the two opposing parties will probably be about equally matched in numbers and influence. The Anarchists will determine to get the Reformers out of the way, and will prepare to carry out such a treacherous proceeding as the monopolists were foiled in more than two centuries before, by secretly planning their destruction. The Reformers will be silenced for awhile; but the Anarchists will not be as successful as they had hoped, for they will be ready to hold an international convention by the time the Anarchists shall be ready to crown their Messiah, or even earlier, and will declare in favor of the authority of Christ and a Christian government.

The Anarchists will likewise hold an international convention for the purpose of sustaining the authority of their Messiah, who will be the recognized leader of the movement. Greatly to their chagrin, however, the old Antichrists will put forward a claimant for the Messianic throne, not in the sense of a rival candidate, but as their latest Messiah, whose Messianic authority all the Antichrists and their international government had recognized and sustained. He will pose as the veritable Messiah, who was crowned by the old Antichrists three hundred and sixty-five years before, and in some sense returning to resume his Messianic authority.

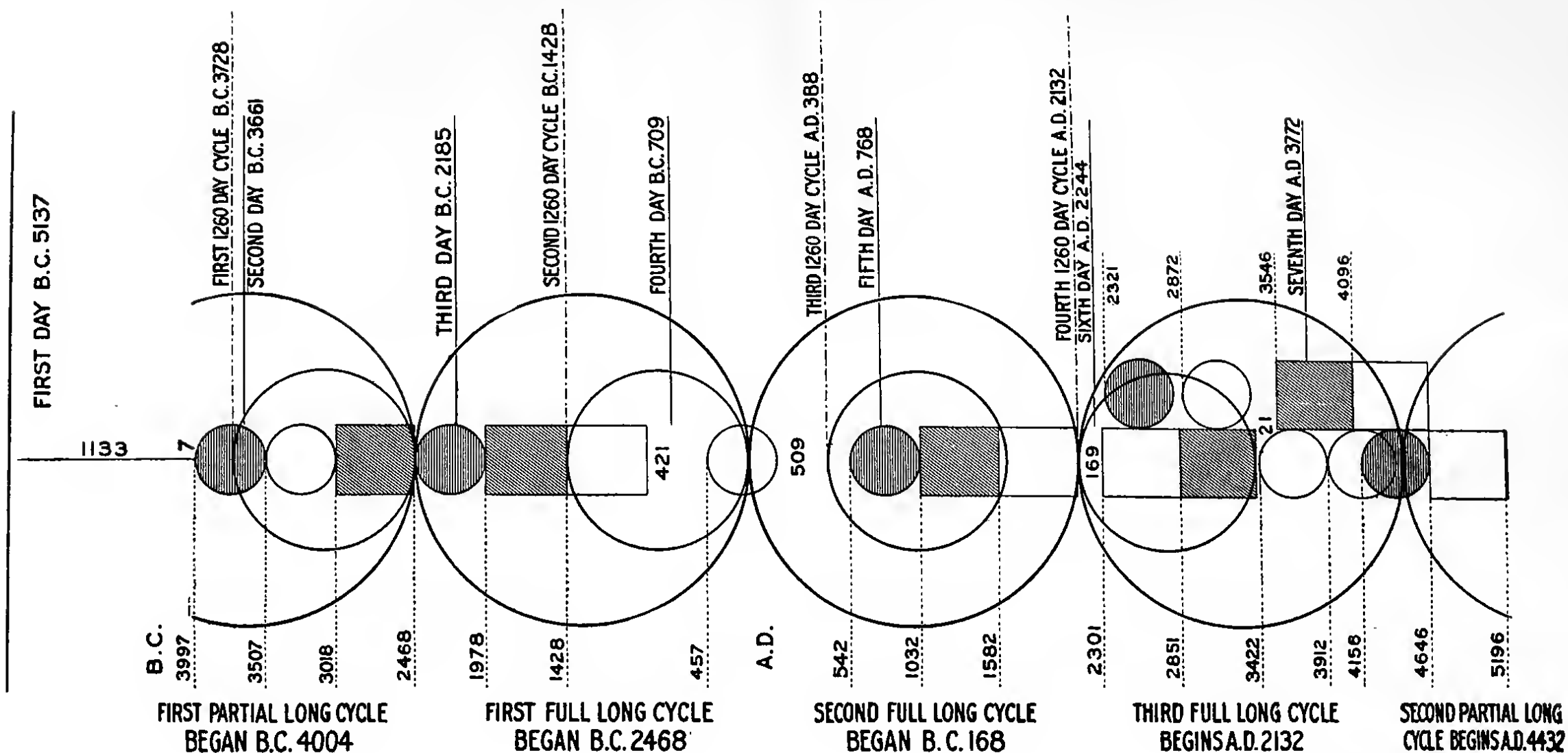
The appearance of that unexpected claimant will put an end to the convention. The old Antichrists will make a secret and sudden assault upon the Anarchists, a massacre like the one they had perpetrated upon the Jews and Christians a few years before. War will follow, but the Anarchists will succeed in making a compromise with the







# ILLUSTRATED PLAN OF THE WORLD'S PROGRESSIVE CYCLES



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old Antichrists, and the two allied powers will resume their former relations under the rival Messiah as their king, and with the defeated Anarchist as his colleague. The convention will re-assemble, and preparation will be made for putting down the Messianic Christian government.

In the conflict that shall follow the Reformers will come off victorious. The two Antichrist colleagues will be taken and executed by casting them alive into a lake of fire and brimstone, the authority of Christ will be sustained, and an international Christian government will be established. The Anarchists and old Antichrists will soon disappear, and the apostate Antichrists will retire to the far East.

Our chapter here ends in the beginning of the Millennial era, and furnishes a summary of the leading prophetic circumstances up to that time.

## CHAPTER XXI.

# The World's Progressive Cycles

THE four great cycles cover the entire age of man, from the creation of Adam to the end of the race; and represent four progressive dispensations, viz: the Jewish, the Christian, the Messianic, and the Theocratic.

The Jewish dispensation is the dispensation of law, and took the race out of anarchy. It is adapted to the lowest stage of society, that of unreclaimed and untrained fallen beings.

The Christian dispensation is the dispensation of grace, and its purpose is to reclaim our fallen race. The moral law is not annulled; but the gospel fulfills the purpose of the law for such as come under its dominion. The Church and State are therefore separate institutions.

The Messianic dispensation is the dispensation of the Kingdom of Christ. Its purpose will be to subdue the lawless and bring them under the dominion of God.

The Theocratic dispensation is the dispensation of God the Father, and will be adapted to the training of subdued and reclaimed fallen beings. Under that dispensation there will be a free government, with ample gospel provisions.

The four smaller cycles, the "wheels within" the limits of the four large cycles, are eras of Satanic dispensations

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which occur as follows: the Anarchistic, the Despotic, the Antichrist, and the Diabolic.

The devil's Anarchistic dispensation was fulfilled before the flood of Noah, and his next descent would have been to the Diabolic; but it was arrested by the dispensation of law. He then had recourse to despotism in order to drive men back to anarchy, by making them hate law; but it was arrested by the dispensation of the gospel. He then had recourse to Antichrist, which is of anarchistic tendencies.

As soon as the Christian dispensation shall end, Satan will bring anarchy upon the world at the beginning of the Messianic dispensation, as a preparation for his Diabolic dispensation, which will therefore take a Messianic form. The world will be rescued from Satan by the coming into power of the True Messiah. The devil will then have no other recourse, and his kingdom will come to an end.

The period of our Lord's incarnation, a century for a year, appears to be the type of a cycle that extends from the twelfth year of His incarnation to the odd or Messianic year. His incarnation was fulfilled in thirty-three and a half years; and there will be exactly thirty-three and a half centuries from the twelfth year of his incarnation until the Messianic year. That cycle appears to stand alone in the plan of the age; and its meaning appears to be that the Church must fulfill one century for each year of our Lord's life on earth, in preparing the world for His Messianic kingdom.

This age of the world appears to be a Messianic week upon a grand scale. Our Lord's crucifixion took place in the midst of the world's week, which was A. M. 4,033½. That number, multiplied by two, is equal to 8,067, which lacks 1,133 years of the ninety-two centuries which are included in the four great cycles of the age of man. The

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world's week must therefore date 1,133 years back of the creation of Adam, and is therefore equal to 9,200 plus 1,133, or 10,333 years. One-seventh of that number, or 1,476 1-7 years, is the length of the world's day. The world's week is therefore equal to seven times 1,467 years plus one. This calculation makes it appear that the odd or Messianic year enters into the full plan of the age.

The Millennial epoch of Haggai 1:1 (671 Millennial era), dates 1133 before the end of the age. Those two extremes of 1,133 years at the beginning and end of the age may be of the nature of opposites. The first is pre-historic, and the second is yet to come.

An important epoch marks the beginning of each day of the world's week. The world's first day began 5137 B. C. The earliest revealed epoch is the fall of Satan and his angels; and the epoch of that era may be some circumstance of that fall. That day ended in the 343d year of Adam.

The world's second day began 3361 B. C. The fall of the angels mentioned in Genesis 6:2 probably took place at that time, since their illicit marriages were introduced when men began to multiply upon the ground; and that must have been about the time when the world's second day began.

The world's third day began 2185 B. C. That was 183 years after the flood, and Noah was 783 years old. Noah's fall by drink was the epoch of that era, and therefore must have occurred 167 years before his death.

The world's fourth day began 709 B. C., which was the fifteenth year of king Hezekiah's reign. It was the year of the visit of the Babylonian ambassadors, when Hezekiah's heart began to be lifted up in pride.

By adding the odd year in the world's fourth day, the date of the fifth day would be A. D. 768. The reign of

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Charlemagne began that year; and under his rule Christianity began to be propagated by force. It was an era of tyranny.

The world's sixth day will begin A. D. 2244, which will be in the 112th year of the sixth seal. The world's seventh day will begin A. D. 3720, which will be in the 328th year of the Millennial era. The five epochs already fulfilled appear to be so many features of the fall, and the history of the future must reveal what the world's two future epochs shall be.

Two 550 year cycles are included within each of the world's four great cycles, and there are also two secondary 550 year cycles. They are arranged in doubles, with the exception of the two that are included within the two great partial cycles.

The first 550 year cycle occurs in the closing part of the first partial 23 century cycle, dating from the year inclusive of Enoch's translation, B. C. 3018-2468. From the 490th year of the first full 23 century cycle is the second 550 year cycle, B. C. 1978-1428; and immediately succeeding it, from the death of Joshua to the death of Athaliah, is the third 550 year cycle, B. C. 1428-878. From the beginning of influence of Pope Gregory VII to Arminius was the fourth 550 year cycle, A. D. 1032-1582; and from Arminius to the future rise of the Papal power is the fifth 550 year cycle, A. D. 1582-2132. The first four trumpets are included within the sixth 550 year cycle, A. D. 2301-2851. It extends from the rise of the first false Messiah to the Great Controversy. The seventh 550 year cycle includes the last three trumpets and first nine years of the Millennial era, A. D. 2851-3401. It extends from the beginning of the Great Controversy to the end of the great Slander Suit. The eighth, ninth, and tenth are a triplet, and extend A. D. 3546-4096; 4096-4646; 4646-5196, or

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from the 154th year of the Millennial era to the end of the age. The tenth 550 year cycle occurs in the closing part of the second partial 23 century cycle. We shall now give our attention to the apparent meaning of the double 550 year cycles.

Of the double 550 year cycle extending from the time (at least approximately) of the offering of Isaac to the death of Athaliah, the first was noted for the progress of idolatry; and all later idolatrous systems are probably modified or derived from those of that era. The second cycle was noted for the dissemination of the true knowledge of God; and all later institutions of divine approval are founded upon the principles of the divinely appointed institutions of that era.

Of the double 550 year cycle extending from the rise of Arminius to the future rise of the Papal power, the first was noted for the progress of Polish enormities, and the second, the present cycle, is distinguished for the progress of Christian ideas and civilization.

The first of the 550 year double of the seven trumpets will be noted for the progress of Christian liberty, and the second will be distinguished for the development of anarchistic ideas.

The first of the double 550 year secondary cycle, extending from the 154th year of the Millennial era until 254 years after the Millennial era, represents Anarchy in its wane; and the second cycle represents the progress of theocratic ideas.

The two 550 year cycles that occur within the two partial great cycles, in the beginning and end of the age, are of the character of opposites, like the double cycles. The first began after Enoch's translation, and was an era of anarchy in its simplest form; and the second will be the



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era of the world's greatest perfection, under the highest form of government the world shall ever see.

In a word, those 550 year cycles are eras of changes that take place in public sentiment, molding the minds of men and becoming embodied in human organizations. Anarchy pure and simple was developed in the first 550 year cycle. That is the lowest plane upon which it is possible for human society to exist. Its opposite in the final 550 year cycle will be an era of society on the highest plane that can be attained in this age of the world. The intermediate 550 year cycles are eras of social development, in which the false ideas of men are first tested, and then set aside to give place to the true.

The 490 year cycle is also a progressive series, and is closely related to the 550 year cycle. The two classes of cycles occur by turns, and with the exception of five intervals of various lengths, they occupy the entire age of man. There are ten in all of the 490 year cycles, two of which are secondary cycles, in this respect also resembling the 550 year cycles. They are not arranged in pairs like the other class of cycles, nor do they alternate regularly as opposites; yet there are corresponding numbers of true and false cycles, there being five cycles of false Messianic eras, and five of the true. There are but two doubles, one in the beginning and one in the end of the age. Their dates are as follows:

The first and second are a double 490 year cycle, B. C. 3997-3507-3018. The third, B. C. 2468-1978; the fourth, B. C. 457-A. D. 33; the fifth, A. D. 542-1032; the sixth, A. D. 2281-2771; the seventh, A. D. 2872-3362; the eighth and ninth (a double), A. D. 3422-3912-4402; the tenth (overlaps the ninth), A. D. 4156-4646. The intervals that sometimes occur among the cycles are experimental or

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testing eras. We shall now take a consecutive view of the progress of the world thru those two classes of cycles and the intervening intervals.

The seven years introduction at the beginning of the age was the testing era of our first parents on trial. The testing point was the choice to be made between law and anarchy. They chose anarchy by assuming that they were competent to distinguish between good and evil, thus making each man a law unto himself. Adam was the world's patriarch, because he was the head of the race. It was a Messianic relation, even under a state of anarchy. By the end of that 490 year cycle the need of a reformation became apparent, and the prophet Enoch was the world's first reformer. He was born 125 years after the beginning of the second 490 year cycle. That cycle began in the days of Jared the father of Enoch. At that time the heads of six generations were living, and their ages were as follows: Adam, 497; Seth, 367; Enos, 262; Cainan, 172; Mahalalel, 102; Jared, 37. All those patriarchs except Adam lived until the end of that cycle and later. Enoch was the seventh from Adam, and lived to see two later generations rise, so that he preached to eight generations and the patriarch Adam, who died fifty-seven years before Enoch's translation.

The tide of anarchy probably set in immediately after Enoch's departure. After testifying against the sin of lawlessness and denouncing God's terrible vengeance against the lawless and the ungodly, he was not; for God took him. Noah was born sixty-nine years after Enoch's translation, and witnessed that era of anarchy thruout the most of its extent. Lamech, the father of Noah, appears to have had some of the spirit of his illustrious grandfather, that made him an exception to the prevailing errors of that time; for he prophesied that Noah

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his son should be instrumental in bringing about a better state of affairs in the world.

Several of the patriarchs died within that cycle. Seth died in the 55th year of the cycle; Enos in the 153d year; Cainan in the 348th year; Mahalalel in the 303d year, and Jared in the 442d year. Lamech died five years before the flood, and Methuselah lived until the year of the flood. It can be seen that the old stock of the world's inhabitants were passing away, and later generations were coming on.

Noah was 480 years old at the close of that 550 year cycle; and began to preach at the beginning of the succeeding 490 year cycle, which began 120 years before the flood. The antediluvians were spared for one hundred and twenty years, while Noah was laboring to save them from the ruin of anarchy. His ideas of sacrifice were approved of God; but the Messianic ideas of his descendants did not meet with the divine approval. They wanted to establish a world center at Babel; and a corrupt Messianic center would have been the outcome of the carrying out of their ideas.

The building of Babel appears to have been attempted about a century after the flood, or just before the days of Peleg, for the partitioning of the land took place in his days; and was the first step toward the formation of independent nations. Noah died forty years before the end of that cycle.

As the nations increased, the Messianic idea was gradually abandoned in favor of independent governments; and that was the feature that characterized the succeeding 550 year cycle. Petty kingdoms were formed and afterward grew to greater proportions; but the governments were very loose. Three hundred years after that cycle began, Abraham was called to found a new nation.

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In the succeeding 550 year cycle the nation of Israel organized the world's first free government, and it was the model government of that era. The people were governed by judges, and the change to a kingdom was a very undesirable innovation. The 421 years' interval that succeeded that cycle was an experimental era of effort to adapt theocratic ideas to the monarchy of Israel. But it proved to be a failure, and the nation was sent into captivity.

After that interval the Jews were restored to their land as a subject nation. The world's leading kingdoms were growing very strong and oppressive, and the Jews began to realize the need of a Messianic government with a divinely appointed head, as their only hope of sustaining their national independence. The teachings of Israel's prophets were instrumental in producing that change of sentiment, for altho the prophets were rejected in their own days, their teachings took root in the minds of men. The Jews were longing for a Messiah to save their nation, and the nations were longing for a Savior to save them from their tribulations.

In the fullness of time, as the closing event of that cycle, the expected Savior came, and remained on earth long enough to reveal His mission and die for the world. That Messianic cycle stands alone, being preceded by the 421 years' interval before mentioned, and followed by an interval of 509 years. Within the era of the latter interval the non-political and universal gospel institution of Christ was put upon trial, and succeeded; and the Lord's Christ was proclaimed as the world's Savior and future Messiah. A false Messianic cycle then set in, when the Bishop of Rome became the world's Pope.

That cycle was followed by the second double 550 year cycle. In the first of those two cycles the Papal power of

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Rome developed its political aspirations. Pope Gregory VII aimed to establish a universal Papal theocracy, and during those five and a half centuries his sentiments were voiced by the adherents of the Romish Papacy. At the end of that era a reaction of public sentiment set in, led by Arminius, who was the world's leading champion for religious toleration and liberty of conscience.

The principles of liberty have been progressing ever since the rise of Arminius. After the settlement of America, the progressive ideas of free government gave character to the institutions of the West. Even the monarchies of Europe have been modified by the prevailing ideas of liberty, and their influence is spreading over all the world. It is an era of better things, like the era of the free government of Israel.

This cycle will be followed by an interval of 169 years. The experiment of adapting Popish ideas to a free government will be tested during that interval, and will prove to be such a ruinous failure that it will be cut short by an international interference.

After that interval there will be a protracted era of simultaneous primary and secondary cycles, extending from the beginning of the seven trumpets until 254 years after the Millennial era.

In our Illustrated Plan the 490 year cycles are represented by circles, and the 550 year cycles by parallelograms. The dark cycles represent eras of predominating error, and the light cycles represent eras of prevailing truth. The beginning of each cycle is dated. The dispensational cycles are also shown, and also the world's seven days with their respective dates.

Now let the dark cycles represent the world's night of error, and let the light cycles represent the world's day of truth, and the simultaneous cycles of dark and light, the

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world's twilight eras, and leave the intervals unclassified, as they are of a mixed character. The successive eras of truth and error would be as follows:

A seven years' interval in Eden of our first parents on trial; a 490 years' night of absolute patriarchal government; a 490 years' day of reformed patriarchal government; a 1,589 years' night, consisting of an era of absolute anarchy, succeeded by an era of absolute despotism followed by an era of modified anarchy; a 550 years' day of the free government of Israel; a 421 years' interval of experiment in adapting ideas of free government to a monarchy; a 490 years' day of the world looking for a divine Savior; a 509 years' interval of the Savior's gospel on trial; a 1,040 years' night, consisting of an era of absolute empire, followed by an era of modified anarchy; a 550 years' day of the progress of free American institutions; a 169 years' interval of experiment in adapting Popish ideas to a free government; a 20 years' day of liberty fought and lost; a 490 years' twilight of liberty and Anti-christ Messianic ideas; a 40 years' day of the world looking for the Messiah's return; a 21 years' night of anarchy; a 490 years' twilight of modified anarchy and Messianic Christian ideas; a 39 years' night of anarchy fought and lost; a 21 years' interval of Messianic Christian government on trial; a 124 years' day of Messianic Christian government without opposition; a 550 years' twilight of Messianic Christian government and of the progress of anarchistic institutions; a 60 years' day of Messianic Christian government without competition, and of the progress of theocratic ideas; a 490 years' twilight, consisting of 246 years of Messianic Antichrist institutions in competition with Messianic Christian institutions, and of the early progress of a theocratic era, followed by 244 years of Messianic Antichrist authority and of the increasing progress

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of theocratic ideas; a 550 years' day of Theocratic government.

Light and darkness appear to be equally balanced in the full plan of the age, but darkness predominates in the first third of the age of man; in the second third the light and darkness are about equal, while in the final third of the age light predominates. The first ten cycles of the two classes occupy about two-thirds of the age of man, and include six dark cycles and four light; while the last days, including about one-third of the age, has four dark cycles and six light. A glance at the diagram will also show that despotic government never progresses for more than one cycle without being succeeded by a cycle of anarchy, which is absolute at first, but of modified forms afterwards. Degenerated and perverted governments that make their subjects the slaves of the sovereign are little better than organized forms of anarchy, for the trend of despotism is toward anarchy.

In the first two-thirds of the age the cycles of despotism and cycles of anarchy succeed alternately, and so do the Messianic cycles and cycles of free government, the dark preceding the light in the doubles. In the twilight era of the latter days the order of the cycles will be changed in the first four trumpets, the light preceding the dark; for after the present cycle of liberty shall end, and the experiment of adapting the despotic ideas of Popery to a free American government shall be tested and fail, the after-effort to build up a Papal despotism in the world will be met with determined and overpowering opposition. The cycle of liberty will hold the sway, but it will have a Papal hierarchy to contend with for 490 years of its extent. A primary cycle of anarchy will succeed the secondary cycle of despotism, and will be opposed for 490 years of its extent by a secondary Messianic cycle. That era of anarchy

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will end the ninth year of the Millennial era, and the twenty-one years' experimental era that shall follow will be the world's first effort to establish an international Christian kingdom. That Messianic victory will be so strong that the cycle will be doubled, and for one hundred and twenty-four years the tide of anarchy will be checked, and will then set in as a secondary cycle. A primary cycle of despotism will succeed that cycle of anarchy sixty years after its close, and will be characterized near its center by a great tornado of war in the East, which will begin at the close of the Millennial era. A primary theocratic cycle will then follow after the secondary theocratic cycle, as the outcome of a victory in favor of a free international government.

Our diagram shows that Messianic ideas (including the true and the false) progress the most steadily in the beginning and end of the age. The detached Messianic cycle occurs near the center of the world's fourth day, with a lengthy interval before and after it. A protracted non-Messianic era, including 1,521 years, extends from the cycle of unsuccessful effort to establish a Messianic center at Babel, to the detached Messianic cycle; and a second protracted non-Messianic era extends from A. D. 1032 to the twentieth year of the first trumpet, in all 1,289 years. Four hundred and twenty-one years of that non-Messianic era fall after the close of the nineteenth century A. D.

The longest continuous era of error extends from the beginning of the first cycle of anarchy to the cycle of the free government of Israel, including 1,590 years, B. C. 3018-1428; and the two dark cycles of the progress of the Papacy together are the second in extent, lasting 1,040 years, A. D. 542-1582. In the latter days there will be two short eras of night when error shall hold the sway, the first being the first twenty-one years of the fifth trumpet,



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or period of the Great Controversy ; and the second including the seventh trumpet, its penumbra darkening the first nine years of the Millennial era and lasting thirty-nine years.

The world's longest days of truth, exclusive of the intervals and twilight eras, include three 550-year cycles and two 490-year cycles. The age of man is almost equally spaced by the three 550-year days, each successive cycle spacing off about one-third of the age.

This age of the world is laid out on a threefold plan of five classes of cycles, embracing the seven-day plan of one class of cycles, of 1,776 1-7 years each ; the dispensational plan of four twenty-three-century and four 1,260-year cycles ; and the Messianic and Theocratic plan of two classes of cycles, ten of each class, the 490 and 550-year cycles. Our Illustrated Plan of the World's Progressive Cycles gives a view of the combined threefold plan. Our age appears to be a Messianic week of a grand cycle, or age of ages.

## CHAPTER XXII

# Angels and Men

ANGELS are the only spiritual beings who have ever come in visible contact with men. They are also called sons of God, and are sometimes called men. (Job 1:6; 2:1; Gen. 18:2.)

The angels who appeared to men in the first several instances recorded in the Holy Scriptures, seem to have resembled men so closely that they were usually mistaken for men. Evidently they were of the order of angels referred to in Psalm 8:5, where it is written that man was made a little lower than the angels. From Hebrews 2:7-9 it appears that the inferiority of man to the angels consisted in nothing more than in being made subject to death, whereas angels do not die. We may therefore safely conclude that man before the fall in Eden was equal to the angels.

This further appears from the account that is given in the sixth chapter of Genesis, of the mingling of angels with men. The sons of God, the mighty men that were of old, were men of an earlier age; and in the New Testament Scriptures they are called angels. (Compare 1 Pet. 3:19, 20; 4:6, with 2 Pet. 2:4; Jude 6.) Altho they were a different order of beings, they took them wives of the daughters of men, and had children by them, who were the giants of their day. That was an unlawful act; for

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our Lord expressly taught that the angels do not marry, and that marriage for the human race is to be restricted to this age (Matt. 22:30; Mark 12:25; Luke 20:35). Marriage is confined to the procreative period of a race of beings, and was undoubtedly an institution that the angels once had; and when they saw the fair daughters of Eve they desired to return to their original social conditions.

The amalgamation of two different orders of beings was the worst form of immorality that could have been brought upon the world, and was the probable cause of the human race being nearly exterminated. The angels who sinned were swept away by the flood of Noah, along with the people they had helped to corrupt; and when, at a later time, a race of giants again appeared in the land of Canaan, the nation of Israel were sent against them on a war of extermination. After those days the terrestrial angels disappeared, and so did the giants.

The appearance of angels seems to have been a common-place matter until the times of the judges of Israel, when their visits become more rare. Abraham entertained three angels as he would have entertained men, probably thinking that they were men; and the Sodomites attempted to make prisoners of the two who came to their city. When the angels met Jacob, he only remarked that they were God's host, and called the place Mahanaim, because they were in two companies.

In their deportment the angels appeared very human-like; but some of their feats were of a superhuman character. They had power over the elements of nature, and could scatter pestilence and inflict plagues, and could conceal their presence from the eyes of men. They appear to have taken up a temporary abode on our earth as guardians of our race until law and order could be brought

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about for bettering the social condition of men; but, with the exception of the class who left their own habitation to mingle with men, they took no part in the works of men. The three who dined with Abraham appear to have made an exception to what angels generally did; for in nearly all other recorded instances they declined to eat, or else revealed their message and departed. Their food during their stay on earth was probably manna, such as God sent to the children of Israel; for it is written, "Men did eat angels' food," or, "the bread of the mighty" (Psa. 78:25).

Two conventions of angels are mentioned in the Book of Job (1:6; 2:1). The age to which Job lived makes it appear probable that he lived in the era to which Abraham belonged when the limit of human life began to be reduced to one or two centuries. Probably he lived a little earlier than Abraham, for he was pronounced to be the only perfect and upright man in all the earth, which could not have been the case if he had been a contemporary of faithful Abraham. The circumstances that are related concerning those conventions show that their proceedings had something to do with our race. Satan took part in their deliberations; and his answer, that he had been going up and down in the earth, and walking to and fro in it, indicates that he then had the same liberty that has since been accorded to him, of going about as a roaring lion, seeking whom he may devour. He wanted to slander the whole race of man, not even sparing the perfect and upright Job; and Job's ability to endure the severe tests that Satan put upon him probably decided the question at issue, as to whether the race were worth preserving.

It was probably about one generation later that a committee of three were sent by the angels to investigate concerning the reports of the wickedness of Sodom and Gomorrah. They did not spare the wicked community for

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the sake of the one righteous man who lived there, but sent Lot away with his wife and daughters, agreeably to the prayers of Abraham, that they would not slay the righteous with the wicked.

What is recorded about the two conventions of angels and of the actions of the committee who were sent to Sodom, goes to show that the keeping of the human race was to some extent committed into their care. They were the legislators of the laws that were delivered to Moses (Acts 7:53). Those laws being framed by angels, they were of higher authority than any human code of laws, and served to regulate the social condition of men until the Prophet should come of whom Moses foretold, and give to the world a higher system of laws than the race were then prepared for.

The angels of New Testament times are uniformly described as beings who were bright and shining, and clothed in white raiment. They may be of a higher order than the angels of Old Testament times. Only two of the angels have been revealed by name, and they are Michael and Gabriel. Michael is called a prince, and Gabriel always appeared in the character of a messenger. He was sent to interpret Daniel's visions and to announce the birth of John the Baptist and of Jesus the Savior.

Satan is the only one of the demons who is called by name, and his common appellation is the devil. Satan is the only demon who ever appeared to any human being, and he appeared to Eve in the form of a serpent; but he never appeared but the once. He may have employed a serpent to speak thru, and for that reason he is called a serpent himself. In no other instance of his contact with men can it be clearly shown that he ever appeared visibly. The devil and his angels have probably descended from a high order of beings, who fell before the creation

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of man. They are not to be confused with the angels who fell after Adam; for they appear to bear no nearer relation to them than they do to our own race.

The angels who fell with man will be judged along with men in the great judgment day; and what is more remarkable, they will be made subject to men in the age to come. (See 1 Cor. 6:3, and the first chapter of Hebrews.)

## CHAPTER XXIII

### The Two Trinities

THREE orders of beings fell, viz.: the gods, the human race, and the angels. The various features of the fall are being revealed in the seven epochs of the world; but the character of fallen beings is being revealed thru the three forms of idolatry, and the final revelation of the man of sin will be thru three variations of the third form of idolatry, called Antichrist. Satan, Adam, and Eve are the types of the three forms of Antichrist, which correspond with their types in the order of their creation; the first rising in an earlier dispensation than the two latter, which are to rise in the same era, with only about four hundred years' difference in the time of their origin. The difference of location is equally striking, the Papal power originating in Europe, while the two later Antichrist powers are to rise in America. The order of their revelation also corresponds with the steps of the first transgression. The old form of Antichrist, the antitype of Satan, will be the first to finish its revelation; and the third form of Antichrist, the antitype of Eve, will be revealed and finish its course the second in order. The second form of Antichrist, the antitype of Adam, who concealed his sin, will be Antichrist in disguise. It took a second man, in the person of Noah, to reveal Adam's sin; and Noah is more

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properly the type of the second form of Antichrist in the second era of its revelation.

The general character of the three forms of Antichrist as they are prophetically described also agrees with their types. The old form of Antichrist is the embodiment of Satanic wickedness and enmity against God. The second form of Antichrist will come in disguise; but in the era of its final revelation it will be the great saloon power of the East. The third form of Antichrist will aspire to surpass all other powers as Eve also aspired to be as the gods.

The old form of Antichrist in its own appropriate character is neither a political nor a military power, and the efforts of the Papal powers to get beyond their sphere brought on the thirty years' war of Europe. They have never yet had the opportunity of ruling in a political capacity by taking the absolute control of the government into their own hands, and will be given sixty-five years in America to make the experiment; but it will never be repeated. In the first trumpet, when they shall set up their first Messiah, they will then employ military authority; but that era of military government will likewise be their last.

The second form of Antichrist will be the world's great military power; and when the Dragon shall take the Messianic throne he will employ arms to stand on his part, and will sweep away all opposition. As a military power they will succeed, because they will be acting in their own appropriate capacity. It will be thru them that the old power will make their successful expeditions against the South; but as soon as they shall again set up a Messiah of their own their military achievements will come to an end.

The third form of Antichrist will aspire after political



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supremacy, but will really be a form of organized anarchy, or anarchy in disguise. That is why they will employ their statesman-like ability as the hammer of the earth, to break up the governments of the world. Their purpose to change the times and the laws will be accomplished thru their persevering efforts in smiting the nations with a continual stroke. In the last seven years of the sixth trumpet the Messianic authority will be delegated to them by the old power. The Antichrist union at that time will add greatly to their strength, and that will be the era of their greatest power; and the devil's trinity, the Messianic, military, and political powers of Antichrist, will then co-operate together.

We now turn to view the trinity of Christ, and we see a similar relation between original Christianity and the old power of Antichrist to that which existed between the era of angelic rectitude and the fall of the angels under Satan. Three representative characters also seem clearly indicated as the types of the Christian trinity, and they are Moses, Elijah, and Christ. The scene on the Mount of Transfiguration was the counterpart of the scene in the garden of Eden. In the first scene there were three fallen beings, who were the types of the fall in its final revelation; in the second scene there were three glorified beings, who were the types of the restoration in the latter days. The Messianic throne was promised to the Lord's Christ, the son of David, who was therefore the type of the Messianic institution. Moses the lawgiver represents the legal branch of the Christian trinity; and Elijah, the military prophet, who conquered Baal, represents the Church militant. The reformed Christian institution of the last three trumpets will be a Messianic institution; the reformed Jews of the East will constitute the Church militant, and the reformed Jewish body of the West will be the Church politic. Notice the similarity of terms that Jeremiah ap-

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plies to the third person of the two trinities. He calls the Anarchists the hammer of the earth, and the politic Jews the Lord's battle-ax. (Cp. Jer. 50:23; 51:20.)

In the seventh trumpet the Messianic Christian body and the body politic will unite against the united forces of the old Antichrists and Anarchists. There will then be two bodies of the same rank on each side, the two military bodies remaining neutral. In the early part of the Millennial era the military Antichrists will go to the far East to await their future conflict with the Church militant. The other two forms of Antichrist will have finished their course before the conflict shall begin, and will take no part in it, and neither will the other two branches of the Church, so that there will be one branch of the same rank on each side to tread that winepress of war. It will be the only purely military conflict the world shall ever see; and its sanguinary description, as given by Nahum, agrees with its military character.

The devil will never get the absolute control in the world until his trinity shall unite; and that Antichrist union will probably last seven years, in the latter part of the sixth trumpet. The trinity of the Church will also unite after the post-Millennial military conflict. The bringing in of the Church militant to complete the Christian trinity will then give the Church the same advantage that the Antichrists had before, for gaining and exercising absolute authority, and that era of Christian power will probably include a corresponding number of years. If it is the seven-year period mentioned by Ezekiel, as is probably the case, the military power of the Church will not be employed to fight, but to destroy the devil's military system after the war shall end. The Church militant will stand for protection; but it will not be protection by armies and navies, for then war shall cease.

## CHAPTER XXIV

# The Judgment and the New Creation

JOHN's description of the Judgment and the New Creation applies to the last days of this age in type; but the antitype must be kept in view, to suit the conditions of the prophecy, because some of the features of the Judgment and the New Creation can only apply to this age, and others can only be adapted to the age to come. This mingling of the type and antitype is equally true of Isaiah's description of the New Creation. Those prophecies will be fulfilled in type in the last days of this age; the antitype is the wider fulfillment, including the age to come.

Read John's description of the Judgment, bringing out the features of the Judgment era of this age: "And I saw a great white throne and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." Both the legal and the religious powers of the earlier eras had passed away. "And I saw the dead small and great stand before the throne,"—all the dead causes of the past—"and books were opened,"—the records of those dead causes—"and another book was opened, which is the book of life." Our Bible is the book of life, by which all other books are judged. "And the dead were judged. . . . And the sea . . . and death and Hades gave up the dead that were in them;" the productions of the masses, and of all wicked and corrupt institutions were brought up for judgment. "And

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death and Hades"—evil works and mixtures of good and evil—"were cast into the lake of fire," or consigned to utter destruction.

Now read John's description of the Judgment, as it applies to the age to come.

"And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." The One from whose face the earth and the heaven fled away will place His throne upon the earth for judgment. It is the Theocratic dispensation, bordering upon the end of the age. "And I saw the dead, the great and the small, stand before the throne; and books were opened; and another book was opened which is the book of life." Every person's life is a book in God's remembrance. The Lamb of God is said to have a book of life containing the names of the saved (Rev. 13:8; 17:8). "And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works." The dead in Christ will be raised and taken away along with their Lord at the end of the age (1 Thess. 4:15-17). "And death and Hades were cast into the lake of fire." Our system of worlds will be broken up and dissolved by fire (2 Pet. 3:10). "This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. 20:11-15).

After the age of Judgment and of the separation of the good and evil, the earth will be given to the dominion of the saints; for, "according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13).

Read the description of the New Creation as it is given by Isaiah and John, first, as it applies to this age.

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Isaiah.—“For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind,” because of the superiority of the new order of things. “Be ye glad, and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. . . . There shall not be thence an infant of days [or imbecile], nor an old man that hath not filled his days,” by not rightly employing his life: “for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.” The sinner can not be blessed in his sins, even under the dominion of the Theocracy. “They shall build houses, and inhabit them.” the people who do righteously. . . . “They shall not build and another inhabit; for as the days of a tree are the days of My people; and Mine elect shall long enjoy the work of their hands.” The people of God will fully enjoy their rights, and will have settled peace and security. “They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. . . . Before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox.” This is spoken figuratively of the moral regeneration of the lawless, but may be also literally true. “And dust shall be the serpent’s food,” figuratively spoken of the fate of the Antichrists, whose works will be destroyed. “They shall not hurt nor destroy in all My holy mountain, saith Jehovah.”

“For as the new heaven and the new earth which I will make, shall remain before Me, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah.” Worship will not be intermittent and devoted to seasons,

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but will be open at all times. "And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." The dead causes of wickedness shall be regarded with abhorrence, and consigned to destruction. (See Isaiah 65:17-25; 66:22-24.)

John.—"And I saw a new heaven and a new earth"—a new order of things, both of Church and State. "The first heaven and the first earth [the old order of things] are passed away; and the sea is no more." All non-political organizations will cease to exist. "And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride prepared for her husband." The New Jerusalem represents the Theocratic institution. The figure of a bride is used, because the Millennial body will unite with it. "And there came one of the seven angels who had the seven bowls" (the prophetic way of giving the time of the origin of the Millennial institution) "and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb." The Theocratic institution is the bride, and the Millennial institution is the Lamb. The united institution will be the perfected Theocracy, the New Jerusalem, whose streets of gold and gates of pearl and foundations of precious stones are symbols of its excellence. (See twenty-first chapter of Revelation.)

Now read those prophecies as they apply to the future age, called the New Creation, when the worlds shall be created anew.

Isaiah.—"For behold, I create new heavens and a new earth," when the worlds shall be formed anew. "And the former things shall not be remembered, nor come into mind." It will not be desirable to reproduce the things

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of the past age. "But be ye glad and rejoice forever in that which I create. . . . And I will . . . joy in My people: and the voice of weeping shall no more be heard . . . nor the voice of crying. . . . For as the days of a tree shall be the days of My people, and My chosen shall long enjoy the work of their hands; . . . for they are the seed of the blessed of Jehovah. . . . And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. They shall not hurt nor destroy . . . saith Jehovah."

John.—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." The former age has ended, and a new age has begun; and creation has been renewed. "And the sea is no more." The sea will be done away, to increase the land surface of the earth. "And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My Son. . . . And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb; . . . and on this side of the river and on that was the tree of life. . . . And there shall be no curse any more; and the throne of God and the Lamb shall be therein: and His servants shall serve Him; and they

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shall see His face; and His name shall be on their foreheads. And there shall be night no more; . . . and 'They shall reign for ever and ever.'"

It would be difficult to paraphrase the foregoing prophecies so as to bring out with very great precision the points of difference and agreement that exist between the type and the antitype, partly because we do not understand clearly enough the conditions of the future age; but enough has been revealed of these things to make it clear that in some particulars the antitype will far exceed the type, and that some of those points of surpassing excellence are mingled in the prophecies of last things.

Isaiah describes the highest perfection of this age by way of comparison with the age to come, and the most of his prophecy does not surpass the type; but John dwells more fully upon the antitype. The river of life, as Ezekiel describes it, is applicable to this age; but the river and the tree of life of John's prophecy is an ideal that can only be fully realized in the age to come. It is a prophetic vision of the perfect restoration of the race, under the most favorable circumstances.



## CHAPTER XXV

### The Wonders of the Age

ONE of the greatest wonders of the age is the Bible with its prophetic revelations, covering the entire plan of the Age. The language of prophecy is also a wonder, being a language of its own, whether it is expressed in Hebrew, Greek, Latin, English, German, or any other language; and the most imperfect translation can not obliterate its meaning. It is highly figurative, abounding in allegories, metaphors, similes, parables, enigmas, charades, and many other figures of speech; and the most striking figure of all is its double interpretation.

The prophecy of Genesis 3:15, that the seed of the woman shall bruise the serpent's head, has its higher fulfillment in Christ; but there will be a secondary fulfillment in two of the devil's trinity. The head of the serpent will be the Antichrist Messiah of the sixth trumpet; and the seed of the woman will be the Antichrist Anarchists, who will give a deathstroke to the old power of Antichrist. The final bruising of Satan will be accomplished thru the Messianic Millennial institution.

The Messianic prophecies have their typical fulfillment in Christ, but they are yet to be fulfilled in His body, the Church. The Messianic cycle of Christ's incarnation was the earlier and typical fulfillment of Daniel's seventy weeks' prophecy; but the prophecy will have its perfect ful-

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fillment in the Messianic cycle that shall precede Christ's Millennial kingdom. John's prophecy of the two witnesses will be fulfilled in the two witnessing institutions of Jews and Christians in the coming 1,260-day cycle, and will likewise be fulfilled in the two witnessing servants of Christ, who shall prophesy for 1,260 days in the closing part of the sixth trumpet.

Some of the features of the Christian dispensation will be reproduced in the Messianic dispensation. The Church of the future will witness and suffer as the Church of the past, and the Antichrist of the future will be of the same general characteristics as the Antichrist of the past. The ten powers of Europe that figured during the rise of the Papal power will likewise have their duplicate in the future ten branches of Antichrist.

The representative and racial plan of the fall and restoration is also one of the wonders of the age. Three types of the fall were introduced at the beginning of the age. Two of them were human, and one was superhuman, clothed in the flesh of a serpent. Three types of the restoration were introduced at the beginning of the Christian era. Two of them were human, and one was superhuman, clothed in the flesh of a man. The antitypes of those two trios are the two Antichrist and Christian trinities that are yet to come; one the trinity of Satan, and the other the trinity of Christ.

The plan of the age is a wonder. It is somewhat complex when viewed in its entirety, being laid out in several classes of cycles. In a general sense it is a triple plan, consisting of a seven-day plan, a dispensational plan, and a governmental plan. The seven-day plan occupies the full age of the world; but its meaning is shrouded in mystery. It consists of but one class of cycles, of 1,776 1-7 years each, and dates 1,133 years back of the creation of man.

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We have seen that some epoch of the fall appears to characterize each successive day.

The 2,300-day cycles of the dispensational plan are eras of the divine administration. Those four great cycles occupy the full age of man, which shows that God's administration never ceases, even tho a 1,260-day cycle of the dispensation of Satan is included within each of the 2,300-day cycles. Satan figures as the god of this age, and is permitted to reveal his character thru his government of men; but if his claims of authority were valid the 2,300-day cycles would belong to him. If he were equal with God, the two dispensations would succeed each other alternately; but the plan of the age indicates that he is a usurper.

The wheel within constantly shifts its position. The first 1,260-day cycle occupied the last 1,260 years of the first partial great cycle. The dispensation of God was then changed from the Theocratic to the Legal, and the anarchists were swept away. The world was then able to hold out against Satan long enough to defer his next dispensation until the closing part of the first full cycle.

In the second full cycle, the dispensation of Grace, he obtained an earlier era and set up his administration in the center of the cycle. Under the Messianic dispensation he will set up his dominion in the very beginning of the cycle, which indicates his growing power in the world.

The 490 and 550-year cycles represent the ideas of men as they crystallize and develop into organizations. They are the man side of the dispensations. The 490-year cycle stands for the iron administration of government by law, and the 550-year cycle stands for liberty. Men love liberty better than they love law, but are not able to distinguish between liberty and anarchy. Five cycles were fulfilled before the nation of Israel began to apprehend

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the true idea of liberty. Three cycles and two lengthy intervals, in all equal to five cycles, have since been fulfilled before the Christianized masses began to apprehend the true idea of liberty. The coming cycle will be an era of fighting for liberty against Antichrist despotism. Five cycles, including that cycle of liberty in arms, will be fulfilled before the third cycle of liberty and peace. Both Jews and Christians will then be able to apprehend the true idea of liberty, and the world at large will be prepared to appreciate it.

The three cycles of free government will all differ from each other. The present cycle of liberty differs from the cycle of the free government of Israel, and the cycle of the future Theocracy will differ from the present cycle. It is also true of all the cycles that no two of them will be alike. They will bear a general resemblance as eras of law and liberty, and of their counterfeits of despotism and anarchy; but no two of the twenty cycles will represent the same set of ideas. The meaning of it is that men are taking up one leading and universal issue at a time, so that the social conditions of the race are constantly changing; but the changes are so gradual that they can not be discerned until after the successive eras have been fulfilled. In the age of conflict that is now approaching, two universal issues of an opposite character will be taken up at the same time.

Five experimental eras occur in the plan of the age. The first was the era of the founders of the race on trial; the second was the era of experiment of controlling a free government by a monarch; the third was the era of a universal and non-political gospel institution on trial; the fourth will be the era of effort to control a free government by a Papal hierarchy; the fifth will be the era of a Messianic Christian government on trial.

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Those experimental eras are closely connected with all that comes between them. The first five cycles that were fulfilled after the fall revealed the necessity of law and men's desire for liberty; and the cycle of liberty that succeeded after those five cycles prepared the world for the experiment of trying to reconcile monarchy and free government. The failure revealed the necessity of something that would succeed, and the lone cycle was the era of that recognized necessity. A universal and non-political gospel institution was given to the world and proved to be a success as long as it remained as such; but after it was brought into the dominion of politics it degenerated into a Messianic Antichrist institution of political aspirations, which is the meaning of the past two cycles.

The Reformation of the present cycle restored the Church to its proper sphere; but Antichrist still exists, and will be tested in its political character in the next experimental era, and will fail. A cycle of liberty in arms, followed by a cycle of anarchy in arms, will afterward be fulfilled before the world shall be fully prepared for the successful experiment of an international Christian government, which will continue thru two cycles of Messianic administration, in opposition to Antichrist and Anarchy, and will afterward be perpetuated as an International Theocracy.

Four pivotal changes will take place that will materially affect the governmental outlook of the world, and each resulting out of an important conflict. The first will occur in an era including the seventh seal (of one year) and the first twenty years of the first trumpet; and the contending parties will be the Roman Catholics and the Protestants. It will be a sanguinary conflict, settled by force of arms; and the Catholics will come off victorious and establish a Messianic era of the false Messiah.

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The second conflict will occur in the first twenty-one years of the fifth trumpet; and the contending parties will be a body of Messianic Christians yet to rise, and three forms of Antichrist, two of which are yet to come. It will be a purely spiritual conflict, and will be a victory for truth; and the Messianic Christians will be victorious and will establish a Messianic era of the authority of Christ.

The third conflict will be in the beginning of the Millennial era, and the contending parties will be the Messianic Jews and Dragon Antichrists. It will be a legal conflict, judged before an international Christian tribunal; and the Jews will be victorious, and their victory will be followed by the establishment of an international Christian kingdom.

The fourth conflict will occur after the post-Millennial wars shall end, and the contending parties will be the consolidated body of Jews and Christians and the unified Antichrist body. It will be a legal conflict, judged before a universal Christian tribunal, and the Jewish-Christian body will be victorious, and their victory will be followed by the establishment of a Universal Theocracy.

The first 1,133 years of this age is prehistoric, and the last 1,133 years is prophetic. Nothing has been revealed of the first except the circumstance of a prehistoric fall; but it has been revealed prophetically that the early part of the last 1,133 years will be an era of agitation among the nations of the world with regard to the bringing in of the desirable things of the last days, and that a gigantic Antichrist power will have to be overthrown before those desirable things can be obtained.

Since our world contains a pattern of heavenly things, it is quite probable that the war in heaven referred to by our Lord in Luke 10:18, and described allegorically by

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John in Revelation 12:7-9, bears a general resemblance to a future latter-day conflict that will result in casting Satan down and casting him out of the dominion of our earth in the beginning of the last 1,133 years of the age, in an era extending from the 671st year of the Millennial era to the beginning of the final 550-year cycle.

When Satan was cast down from heaven he was cast down to our world along with his demons, and that was the beginning of the tribulations of this age. He has since been striving to gain on earth the dominion he lost in heaven. The human race fell under his power thru their representative heads, and in less than four centuries later the angels fell also. They were a prehistoric race, resembling our own, and probably occupied our earth in the age preceding the creation of man.

Some subtle working of error has been espoused by Satan that is now working out in this age and nearing its revelation, and the era of revelation will be the seven trumpets. The first half of the age, which was fulfilled before Christ, was a practical revelation of wickedness in fallen men and fallen angels and fallen celestial spirits. In the last half of the age the doctrinal character of Satan's errors will be revealed. In this era of the seven seals the earth is being fully populated and civilized, and the masses are being educated and evangelized, and the doctrinal institution of Satan is being fully developed. The formulation of Antichrist doctrines and their practical effects upon the social condition of mankind will be a characteristic feature of the era of the seven trumpets.

The circumstances of those perilous times have been foreshadowed in the prophetic dreams of Pharaoh, king of Egypt. The double seven of those dreams appears in the plan of the seven seals and the seven trumpets, and the dreams fulfilled illustrates their prophetic meaning. In

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the seven plenteous years the earth brought forth by handfuls; and in the seven years of famine the resources of the first seven years were exhausted, and the masses were barely able to tide over the famine. The general character of the seven seals is to be that of an era of increasing population until the earth shall be filled with inhabitants and the earth's resources shall be fully developed. The general character of the seven trumpets will be that of an era of consumption of the masses of mankind by war, famine, and pestilence, and evil beasts (Ezek. 14).

The devil's Diabolic dispensation will include the sixth and seventh seals and the seven trumpets. The sixth and seventh seals will be the introductory period of his Diabolic dispensation, when he shall begin by setting the law aside; and the seven trumpets will be the era of diabolic legislation, when mischief shall be framed by statute and the devil's own laws will be given to the world thru his Messianic authorities (Psa. 94: 20).

The general effect of diabolic administration will be to consume and to destroy. God will preserve His elect from being destroyed thru His providential care of them; but He will turn the Satanic powers loose against each other. Prior to the time of the great international wars of the sixth trumpet, in the world's great fight against anarchy, the scourges of those times will affect but a part of the world at a time. But after that era of war every scourge of the world will be universal in its extent, owing to the international character of that era.

In the light of the foregoing explanations the meaning of the general consumption that has been foretold of those times can be understood. Isaiah wrote, "I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Zephaniah wrote: "I will utterly consume all things from off the land .



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man and beast . . . fowls . . . fishes. . . . I will cut man from off the land, saith the Lord." The destruction of the destroyers in their wars upon each other, and the terrible visitations that shall be sent upon the devil's polity, will threaten to depopulate the world; and the masses will be barely able to tide over the consuming calamities of those perilous times.

Our race have already passed thru a great deal of suffering and tribulation in consequence of their fall; but nothing is so dreadful to the world as the devil's administration, and no era of Satan's dispensation has been so terrible as will be the one that is yet to come. Read Matthew 24: 21, 22, and reflect upon the weight of those words. The seven seals will occupy twenty-three centuries; but the seven trumpets will last only 1,091 years, which is less than half as long; for a like protraction of that fateful era would depopulate the world.

Nebuchadnezzar's seven years of insanity illustrates the insane era of Satan's administration, in the times of the false Messiahs. The overflowing scourges of Antichrist will continue with increasing severity and universality until the Lord's Christ shall end those terrors by placing His dominion upon the earth. In great contrast with the insane rule of Satan will be the wise administration of Christ for subduing the enemies of our race until even death shall be destroyed.

The general plan of the age reveals an equality of authority and a balancing of power between Satan and Christ, and also recognizes Satan as the earliest claimant. In one respect he appears to have a show of preference, and that is in the dispensational plan. The Satanic dispensation covers 1,260 years of each twenty-three-century cycle, which is 110 years more than half of each large cycle, and makes an aggregate of 440 years' excess in the

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eras of the four dispensations. The balancing of this excess must be accounted for in the prehistoric 1,133 years of the age, and would divide that era into 346 years of the dominion of Satan and 786 years of the dominion of Christ, with an odd year remaining. That odd year, entering as it does into the prehistoric plan and held over until the beginning of the seventh trumpet, stands for the decisive Messianic year. It means that the question of Satan's authority was not settled, and for some reason could not be settled, before the creation of man. The two claimants were therefore placed upon an equal footing until Satan's authority could be lawfully set aside.

Ever since the creation of man Satan has contended for the authority of our world with great determination, and never gives way to Christ without compulsion. Each Satanic dispensation reveals an effort on the part of Satan to lengthen out his era of power beyond the 1,260 years that have been accorded to him; and each time he changes his tactics in order to carry his point.

In the antediluvian era he continued his lawless dominion for one hundred and twenty years after his first dispensation had ended, or until the flood of Noah swept away his subjects. At the end of his second dispensation he set up the abomination of desolation by the hand of Antiochus the Grecian, and attempted to enforce the subjection of the Jews, but failed, and lost his cause. In the last thirty years of his third dispensation he employed military power to enforce the subjection of the Protestant reformers, in order to perpetuate his authority; but failed again.

In his future dispensation he will set up the abomination of desolation at the very beginning of his administration, to crush out Protestantism. After failing again, he will employ military power on the high seas, and receive

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a great naval overthrow. He will afterward bring anarchy upon the world, and combine his former methods with lawlessness, in order to crush out the Messianic reformation; and after the overthrow of anarchy he will contend by law, even after the Messianic authority of the Lord's Christ will have been proclaimed by both heaven and earth. He will strive to keep out the Jews, for Christ was a Jew; and should Satan succeed in his purpose the world would be deprived of the True Messiah. Satan's great fight in the East after the Millennial era will be an effort to restore his lost dominion. After his defeat he will go to contending by law as before, but will lose his cause, and his dominion will be taken away.

The world's great foe is one that heaven has to reckon with as well as our earth. Other orders of spiritual beings have fallen, as well as man, and we know not how many worlds have been affected by the fall; but it probably affects our entire system of worlds to such an extent that nothing short of a general breaking up of the solar system can end the anarchy that Satan has determined upon. He has thrown things out of course in all the realm of the spiritual domain to which he formerly belonged; but the Son of God, who entered into the Father's council at the beginning of our creation, will receive again the authority that Satan has usurped.

The True Messiah will return to our system of worlds twenty-nine centuries or more before the end of the age, and will probably visit all the worlds of our system. He will visit our earth twice before the end of the age, and in like manner will probably go from world to world, readjusting their social affairs preparatory to bringing about a new order of things and for the general restoration of all the different orders of fallen spiritual beings.

In the era of the fourth trumpet there will be an inter-

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celestial convention in one of the upper worlds, for the purpose of deciding some matters of authority; and one of the thrones will be given to the Ancient of days. The magnitude of that convention is described by Daniel as one that will be exceedingly great. Millions stood before the Ancient of days, and a hundred millions ministered unto him. Delegates from all our celestial worlds will assuredly be there, and two from our own, the two who were transported from our earth. That was a feature of God's plan for bestowing the kingdom of our world upon His Son. Other important matters regarding the other worlds will undoubtedly be settled at that convention, but Daniel speaks of that only which concerns our own. Several important international conventions will afterward be held on our earth, between the fourth trumpet and Millennial era; and it is quite probable that several celestial and intercelestial conventions will take place within the same era, for the universal bringing in of the new order of things will be a stupendous change.

Revelation 17:10, 11 contains a prophetic suggestion of the universality of Satan's dominion; for the seven trumpets are an epitome of the plan of heavenly things. Satan controlled successively five celestial worlds: the five superior to our own; and since his downfall he has occupied our world, which is the Satanic dominion that now is; and the one that is yet to come is the next inferior world to which he will descend after being cast out of our earth. He will continue there but a short time, only a few centuries at most, until our system of worlds shall be broken up.

Revelation 19:12 contains a prophetic suggestion of the universality of Christ's Messianic dominion at the beginning of the seventh trumpet. Every crown upon His head stands for a Messianic kingdom of which He is the

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Sovereign. There are seven worlds of our system besides our own, and our earth is "the eighth, and is of the seven," because it is the propagating nursery from which the other worlds have been peopled. That is the reason why Satan clings so tenaciously to the control of our world. He knows that if he could succeed in establishing his authority over our earth he could, in course of time, regain the dominion of the entire solar system. The question of dominion to be settled between Satan and Christ is therefore a stupendous matter, involving the destiny of a whole system of habitable worlds.

The Lord's Christ will be universally crowned by the beginning of the seventh trumpet, and the rest of the age (including eighteen centuries) will be an era of conquest; for He must reign till He hath put all His enemies under His feet; and the last enemy that shall be abolished is death (1 Cor. 15: 25, 26). After that crowning victory of the age, the crowning wonder of the age will then follow, in the evacuation of the solar system by the True Messiah with all His elect and the breaking up of our system of worlds.





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